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BIBLICAL QUOTATIONS  
IN  
MIDDLE ENGLISH LITERATURE  
BEFORE 1350

BY

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## PREFACE

For the following collection, all accessible works written in English from the death of Ælfric (c. 1025)<sup>1</sup> down to, but not inclusive of, the year 1350, have been read, with a view to extracting the Biblical quotations, paraphrases, and allusions contained in them. For the Introduction, a few additional works, written between 1350 and the date of Wyclif's first translation of the Bible, have been drawn upon for the illustration of points under discussion.

So far as possible, the texts have been arranged chronologically, and in general the dates given by Schofield<sup>2</sup> have been followed, with occasional dependence on Brandl<sup>3</sup> for dates not given by Schofield. The Biblical extracts in texts of undetermined date are placed together after those whose approximate dates have been settled. So much difficulty, however, has been encountered in ascertaining dates, that no claim is made for more than an approximately chronological order of arrangement. Nor is it asserted that all works are included that should be; it is quite likely that omissions will be found by those in a better position to conjecture the probable dates of certain Middle English works not dated by their editors. A collection of Twelfth Century Homilies, published recently by the Early English Text Society, was not accessible soon enough to find place in this

<sup>1</sup> The works used follow chronologically those in Professor Cook's *Biblical Quotations in Old English Prose Writers*, Series 1 and 2.

<sup>2</sup> *History of English Literature from the Norman Conquest to Chaucer*, App. 1.

<sup>3</sup> Paul, *Grundriss der Germanischen Philologie*, II. 1. pp. 609-654.

book. In regard to the poems and prose treatises found in collections like the *Old English Miscellany*, it should be stated that although they are of different dates, they have not been separated accordingly, but placed together as a collection.

Only such passages as can be called quotations have been admitted into the body of the work. Words not strictly part of a quotation have been, in cases where the meaning would otherwise be ambiguous, included with it, but enclosed in parentheses. Insignificant words, not materially affecting the meaning of a sentence quoted, have been included: otherwise, paraphrastic or interpretative clauses, which form so common a part of the translations from the Bible as rendered by Middle English writers, have been omitted, and the fact indicated by dots. In many instances it has been difficult to differentiate between quotation and paraphrase, and here there has undoubtedly been more or less inconsistency. Very possibly some passages cited as quotations should be listed as paraphrases, and *vice versa*, but as hardly any two of the difficult cases are alike, some inconsistency has seemed unavoidable. In general, whenever any Middle English phrase could be assigned to certain expressions in the Vulgate corresponding to a given passage, the rendering has been considered as a quotation. Occasionally a few lines of unmistakable quotation occur in the midst of a paraphrase, and these have been indicated in the footnotes. In the appendixes are listed quotations under five words (often too insignificant to pass as quotations), paraphrases, allusions, and untraced passages ascribed to some Biblical writer or to 'Holy Writ.' A large number of Biblical allusions have been omitted, on the ground that they are too general or



too vague to be assigned to any particular verse or verses of Scripture. Here, too, self-consistency has not always seemed possible, or even advisable, a few of the more general allusions being listed because of their interest from the linguistic or the literary point of view, and sometimes in order to indicate the extent to which the diction of Middle English writers was influenced by Biblical phraseology when no distinct reference to the Bible was intended. Considering the large amount of Biblical paraphrase noted, it is obvious that much more of the Bible has been rendered into Middle English than would appear from the actual quotations included. This must be taken into account in drawing any general conclusions regarding the amount of Biblical translation done before the time of Wyclif.

In Appendix IV the Biblical extracts to be found in the *Cursor Mundi* and *Ormulum* are listed merely by line, these being too long and too numerous to find place in the body of the work. Except when indicated as quotations in the footnotes, these may all be regarded as paraphrases or allusions.

In Appendix VI is given a list, by no means exhaustive, of phrases and sentences by which Middle English writers before Wyclif translated the Vulgate in question, and which are found in the Authorized version, except for differences of spelling or discarded grammatical forms.

In general, it may be said that Middle English writers must have used the Vulgate as the basis of their translations, but often the Latin quoted differs so much from the Vulgate that it seems as if other versions of the Bible must also have been used by them. Sometimes, perhaps, they used commentaries, and confused them with the Bible itself. The

references in this work are to the Authorized Version. Any important variation in the Vulgate is noted.

All texts have been quoted as printed in the editions used, with a few exceptions. Words for the Deity have been capitalized, as have also the names of places, and the first letters of words standing at the beginning of lines in poetry. Words separated that should be joined, and joined that should be separated, have been changed, and the fact indicated in a footnote. In a few cases, however, difficulties of dialect have made this impossible or unadvisable, and here, again, no absolute self-consistency can be claimed. The punctuation follows that of the edited texts, except when some change seemed necessary to avoid ambiguity. Abbreviations for *and*, and *þæt* (*þet*, *þat*), have been expanded, and *et* changed to *and* or *ant* according to the general usage of the writer concerned. Italics and accents, which occur so often in the edited texts, have not been retained. The words, *he says*, have been omitted when referring to a Biblical writer, but retained when alluding to God or Christ.

Indications of stanzaic form have been omitted in quoting from the poetry, since parts of several stanzas are often quoted, and only confusion would result if the form were preserved.

The editions of the Early English Text Society have been used for the *Homilies*, *Katherine*, *Margaret*, *Hali Meidenhad*, *Juliana*, *Vices and Virtues*, *Handlyng Synne*, *The Lay-Folks Mass-Book*, Brunne's *Meditations*, Rolle's *Prose Treatises*, the *Early South-English Legendary*, *The Gospel of Nicodemus*, *The Ayenbite of Inwyrt*, *Cursor Mundi*, *The Castle of Love*, *The Stacyons of Rome*, *Roland and Vernagu*, and some shorter works. For *The Pricke of Conscience*, Morris' edition, for the *Ancren Riwele*, Morton's, for the *Chronicles*, Plummer's, for the

*Brut*, Madden's, for the *Ormulum*, Holt's, and for the *Metrical Homilies*, Small's, have been used. Poems and prose works found in periodicals, or collections, or the publications of various learned societies, have been so indicated either in referring to them, or in footnotes. The Biblical extracts found in the Middle English *Benedictine Rule* are omitted, inasmuch as they correspond almost exactly with those in the Old English version of that work which are listed in Professor Cook's second volume of *Biblical Quotations*.

For the suggestion of this book as a continuation of his *Biblical Quotations in Old English Prose Writers*, and for inspiring help and direction throughout its preparation from the beginning, my hearty thanks are expressed to Professor Albert S. Cook. I am grateful, also, to Professor Henry A. Beers, Professor William L. Phelps, and to Dr. Henry N. MacCracken for valuable suggestions, and to Professor Andrew Keogh and Mr. Henry R. Gruener of the Yale Library staff, for generous and ever-ready assistance.

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## TABLE OF CONTENTS

	PAGE
INTRODUCTION . . . . .	xiii
1. Knowledge and Love of the Bible in the Old and Middle English Periods . . . . .	xiii
2. Historical Survey of Biblical Translation . . . . .	xvi
3. General Character and Value of the Translations . . . . .	xxi
4. Comparison of Translations of Given Passages . . . . .	xxxi
5. Amount of the Bible Translated into Middle English . . . . .	xxxix
6. Ways of Using the Bible . . . . .	xl
TWO SAXON CHRONICLES . . . . .	1
THE PATER NOSTER . . . . .	2
DISTICHS OF CATO . . . . .	3
DEBATE OF THE BODY AND THE SOUL . . . . .	4
SEINTE MARHERETE . . . . .	5
HALI MEIDENHAD . . . . .	6
JULIANA . . . . .	7
LIFE OF SAINT KATHERINE . . . . .	8
OLD ENGLISH HOMILIES 1 . . . . .	9
OLD ENGLISH HOMILIES 2 . . . . .	26
VICES AND VIRTUES . . . . .	40
EARLY ENGLISH PRAYERS . . . . .	53
PATER NOSTER . . . . .	54
AVE MARIA . . . . .	57
JUDAS . . . . .	58
IN MANUS TUAS . . . . .	59
OLD ENGLISH MISCELLANY . . . . .	60
THE ANCREN RIWLE . . . . .	85
THE TEN COMMANDMENTS . . . . .	101
A SARMUN . . . . .	102
THE ASSUMPTION OF OUR LADY . . . . .	103
YPOTYS . . . . .	104
THE BIRTH OF JESUS . . . . .	105

	PAGE
THE STACYONS OF ROME . . . . .	122
PROVERBS OF HENDYNG . . . . .	123
THE STORY OF THE GOSPEL . . . . .	124
THE GOSPEL OF NICODEMUS . . . . .	130
THE LAY-FOLKS MASS-BOOK . . . . .	137
THE CASTLE OF LOVE . . . . .	138
EARLY SOUTH-ENGLISH LEGENDARY . . . . .	140
NORTH-ENGLISH LEGENDARY . . . . .	147
YWAINE AND GAWAINE . . . . .	155
HANDLYNG SYNNE . . . . .	156
BRUNNE'S MEDITATIONS . . . . .	163
ENGLISH METRICAL HOMILIES . . . . .	170
WILLIAM OF SHOREHAM . . . . .	187
THE PRICKE OF CONSCIENCE . . . . .	188
ROLLE'S PROSE TREATISES . . . . .	208
ROLLE'S LAMENTATIO ST. BERNHARDI . . . . .	211
THE AYENBITE OF INWYT . . . . .	212
INFORMACIO AILREDI . . . . .	231
PATER NOSTER . . . . .	235
AVE . . . . .	236
IN A PISTEL þAT POUL WROUȝT . . . . .	237
AS I WANDREDE HER BI WESTE . . . . .	238
THE CHARTER OF CHRIST . . . . .	239
THE MESSENGERS OF DEATH . . . . .	240
SERMON ON THE FEAST OF CORPUS CHRISTI . . . . .	241
EUFROSYNE . . . . .	244
THE SAYINGS OF SAINT BERNARD . . . . .	245
APPENDIX I. Quotations under Five Words . . . . .	246
APPENDIX II. Paraphrases . . . . .	248
APPENDIX III. Allusions . . . . .	265
APPENDIX IV. <i>Cursor Mundi</i> and <i>Ormulum</i> . . . . .	276
APPENDIX V. Untraced Passages . . . . .	284
APPENDIX VI. Words and Phrases Common to Writers before Wyclif, and the Authorized Version . . . . .	288
INDEX OF BIBLICAL PASSAGES . . . . .	291



## INTRODUCTION

### 1. KNOWLEDGE AND LOVE OF THE BIBLE IN THE OLD AND MIDDLE ENGLISH PERIODS.

To Wyclif is due the honor of having first translated the entire Bible into English. But long before, translations and paraphrases of several books had been made, both in Old and Middle English, by scholars who appreciated the possible influence of the Bible, if only men and women, unlearned in Latin, could read it for themselves in their own tongue.

A love for the Bible, found in the greatest English poets of every age, is first seen in Cædmon. To him may probably be ascribed that beautiful little hymn in praise of the Creator, inspired by a vision from God, and written by a humble bard who withdrew from a feast because he thought he could not sing. If this be authentic, it is the sole remaining witness to the truth of Bede's words, who wrote that whatever Cædmon 'learned of Sacred Scripture . . . he in a little time gave forth in poetical language composed with the greatest sweetness and depth of feeling, in English, his native tongue; and the effect of his poems was ever and anon to incite the souls of many to despise the world and long for the heavenly life.'

From what we know of the life of men and women in England during the first few centuries after it was Christianized, particularly after the Conquest, we can scarcely doubt that such effects of the Bible as Bede mentions grew more and more common, as poets, no less than preachers, continued to give of its treasures to the people. Of course, people varied quite as much then as now: England did not become Christian

in a day; nor was Chaucer's 'Doctour of Phisyk,' whose 'studie was but litel on the Bible,' an uncommon type. Even anchoresses, supposedly engaged in diligent study of Scripture, were sometimes caught looking out of their parlor windows, and warned against letting their hearts escape.<sup>1</sup> But it is equally true that, both within and without the walls of convent or monastery, many came to hear and to read 'the lore of Scripture and love it thereafter.'<sup>2</sup> To them may be applied the words written about Saint Katherine, and adapted from their Latin source with so much definiteness and feeling that they seem to have sprung from personal observation of women in English convents:

Nalde ha nane ronnes,  
 Ne nane luue runes,  
 Leornin ne lustnen,  
 Ah eauer ha hefde on hali writ  
 Ehnen oðer heorte,  
 Oftest ba togaderes.<sup>3</sup>

There are many explicit statements scattered through Middle English writings in regard to the Bible as a storehouse of moral teachings. That instinct which had led King Alfred to place the Ten Commandments at the head of his laws, continued to be felt. The words,

Let holi writ beo þi mirour  
 In word, and eke in dede,<sup>4</sup>

show the moral influence that authors expected the Bible to exert over their readers. And Richard Rolle's words about the Psalms are only one expression out of many that might be cited to show the value commonly attached to frequent reading, not merely of the Psalms, but of the whole Bible: 'Rede

<sup>1</sup> *Ancren Riwe*, p. 50.

<sup>2</sup> *Juliana*, p. 74.

<sup>3</sup> *Life of St. Katherine* 108-113.

<sup>4</sup> *Little Cato* 81-82.



upone thi sauter, for þat is euer more a sekyl standarde þat will noghte faile; who so may cleue þerto he will noghte erre.'<sup>1</sup>

Because ecclesiastics loved the Bible, and went to it for help in their daily lives, their knowledge of Scripture became comprehensive and intimate. When we consider the difficulties under which learning was acquired, and the inaccessibility of such helps as concordances,<sup>2</sup> this close acquaintance with the Bible in all its parts seems remarkable to us of to-day. Embedded in the large majority of literary works produced before the close of the fourteenth century, when Wyclif made it easier for men to quote the Bible, are innumerable translations and paraphrases of Scriptural passages, often representing large parts of chapters. Nor has the chain ever been broken from the age of Cædmon to this. Cædmon and Cynewulf, Alfred and Ælfric, Robert of Brunne, Chaucer and Langland, William Dunbar, Shakespeare, Milton and Bunyan, Herbert and Cowper, Addison and Steele, Scott, Carlyle, Ruskin, Tennyson, Browning and Watson, with a host of other writers of every age, join hands across the centuries in declaring their knowledge and love of the Bible through its use in their works. Of the influence of the Bible over the literature of our own time it has been said, 'It would be worth while to read the Bible carefully and repeatedly, if only as a key to modern culture, for to those who are unfamiliar with its teachings and its diction much that is best in the English literature of the present century is as a sealed book.'<sup>3</sup>

<sup>1</sup> *English Prose Treatises* 10.

<sup>2</sup> Although a concordance to the Vulgate was made in the 13th century, it was probably inaccessible to Middle English writers before Wyclif.

<sup>3</sup> Albert S. Cook, in *The Bible as Literature*, p. 375.

True as the preceding words are of nineteenth-century literature, they are still more to the point when applied to that produced before Chaucer. It is hardly too much to say that, in order to gain real insight into the life and culture of the Old and Middle English periods, in order to appreciate or even to understand the literature of these times, we must know the Bible far better than many of us do. So thoroughly, indeed, had the diction and the teachings of Holy Writ been assimilated by English writers before Wyclif that it is well-nigh impossible not to overlook many a Biblical phrase or allusion, introduced casually into their works. Even though our purpose be to search for these, we are as certain to miss many a one as we are in reading modern poetry, for then, as now, the language of common life was saturated with Biblical phraseology. If the language of the street or of our daily newspapers is influenced by phrases taken from the Bible, which have become as current coin, the student of Middle English can point to several similar, even identical, expressions used colloquially before Wyclif passed them down to the translators of our Authorized Version. Such common phrases as *face to face*, *still as a stone*, *in the twinkling of an eye*, *pearls before swine*, are examples of this.

## 2. HISTORICAL SURVEY OF BIBLICAL TRANSLATION.<sup>1</sup>

Before considering more in detail the ability of these Middle English writers in translating the Bible, and the various uses made of Scripture in their works,

<sup>1</sup> Based on the Introduction to Cook's *Biblical Quotations in Old English Prose Writers*, and Paues, *A Fourteenth Century Biblical Version*, 1902; Ibid. 1904.

it may be well to review the history of Biblical translation in England from the Old English period to the work of Wyclif. Such a study, combined with an investigation, to be made later, into the amount of Biblical material actually introduced into literary works of the Old and Middle English periods, will help to determine the extent to which the Bible was put into the hands of the common people, before the time when it was first translated as a complete whole.

In Anglo-Saxon times no complete translation of the Bible, so far as we know, was ever made, and much that was done is probably lost. Though the labor of Cædmon in translating certain portions of the Vulgate be unproved, the testimony of Bede may still thrill us with the thought that, as early as the seventh century, this humble bard probably did sing of the creation and the exile, of the incarnation, the passion, the resurrection, and the ascension of our Lord, of the Holy Ghost, and of the teachings of the apostles. And although nothing remains of Bede's partial translation of the Gospel of John, the story of how he finished it on his deathbed seems, like the story of the Angles who appeared as angels, ever fresh and deeply touching, no matter how often we read it.

To the eighth century belong, perhaps, a Kentish version of the 51st Psalm, the paraphrases of Genesis, Exodus, and Daniel, and the Azarias, besides translations and paraphrases in the religious poems of the time, notably the *Christ*, *The Dream of the Rood*, and the *Phoenix*. To this century belong, also, three versions of the Lord's Prayer.

Dating from the ninth century are interlinear glosses on the Psalms, the most important being the Mercian gloss, called the *Vespasian Psalter*. In some of the

manuscripts containing glosses, nine of the Canticles are included. There is a Kentish gloss on Proverbs, and the celebrated Paris Psalter, Psalms 1-50 being translated into prose, and 51. 8-150 into verse. Possibly the *Judith* may be assigned to this century.

About the middle of the tenth century a gloss on the Gospels, known as the *Lindisfarne Gospels*, was made in Northumbria by Aldred, a priest. To this century may probably be referred the *Rushworth Version of the Gospels*, made by Farman and Owun, and consisting of a translation of Matthew, and a gloss on the other Gospels. During the latter part of the tenth and the early years of the eleventh century, Ælfric translated, as he himself tells us, the Pentateuch, Judges, Kings, Job, Esther, Judith, and the Maccabees. These are all more or less abridged, Ælfric's idea being to furnish the laity with those parts which they could most readily understand, and from which they might derive the most profit.

In his *De Vetere et de Novo Testamento*, Ælfric reviews very briefly, by way of introduction, several books of the Bible, of whose contents he sometimes gives a summary, though more in the manner of paraphrase than of translation. Besides this, Ælfric embodied in his homilies and other works long extracts, brief quotations, and paraphrases from the Bible, as well as numerous Scriptural allusions.

In the latter part of the tenth century were probably written the *Blickling Homilies*, and, about the same time as Ælfric, Wulfstan also wrote homilies. In all of these the Bible was extensively quoted and paraphrased.

During the tenth and eleventh centuries, also, the Gospels were translated. Of the six manuscripts in which these are contained, three were probably copied



from one original, now lost, and the other three were merely transcriptions of the first copies.<sup>1</sup> The Corpus, Hatton, and Bodley manuscripts date from about the last decade of the tenth century, and the Cambridge li. 2. 11 from about 1050.

Late in the twelfth century two Kentish transcriptions of these Gospels were made, and 'from the late thirteenth century some fragmentary Kentish sermons have come down to us, preserving the slightly paraphrased Gospels for Epiphany, (Matt. 2. 1), for the second, third, and fourth Sundays after the octave of the Epiphany (John 2. 1, Matt. 8. 1, Matt. 8. 23), and for Septuagesima (Matt. 20. 1). They are found, together with their French originals, the sermons of Maurice de Sully, in MS. Bodl. Laud 471-2.'<sup>2</sup>

At the very beginning of the thirteenth century was composed a book of homilies called *Ormulum*, 'because Orm wrote it.' Each homily is introduced by a translation or paraphrase of the Gospel for the day, there being some thirty passages of Scripture thus rendered into English, some of them fairly long. During this same century, Genesis and Exodus, together with parts of Numbers and Deuteronomy, were paraphrased, only the most important facts being included, for the purpose of chronicling the history of the Israelites down to the death of Moses.

About the middle of the fourteenth century the Apocalypse was translated from a Norman version, this rendering having been formerly attributed to Wyclif, but in all probability incorrectly, though he may have used it as a basis for his own translation. Here, too, belong *The Woman of Samaria*, a para-

<sup>1</sup> Skeat, *The Gospel according to Saint Luke* x-xi.

<sup>2</sup> Paues, 1902, p. xvii.

phrase of the Biblical narrative, and *The Passion*, the latter containing a brief life of Christ taken from the Gospels.

By far the most important piece of Biblical translation extant from this period is Rolle's version of the Psalter, with a prologue and commentary. Thirty-three manuscripts of this have come down to us. This work of Rolle's was revised by the Lollards, probably before 1378,<sup>1</sup> several interpolations regarding the degeneracy of the Church and the corruption of the clergy being introduced. This work has been attributed both to Hampole and to Wyclif, but probably with little reason to either.

Appended to all complete manuscripts of Rolle's Psalter are twelve Canticles used in the Church service. Of these the first seven are considered by Miss Paues to be unmistakably by the hand of Rolle himself. These seven are translations of Isaiah 12; 38. 10-20; 1 Samuel 2. 1-10; Exodus 15. 1-19; Habakkuk 3. 2-19; Deuteronomy 32. 1-43; Luke 1. 46-55.

A Northern metrical Psalter has sometimes been ascribed to Rolle, though without adequate proof of his authorship. There is also a West Midland Psalter contained in three manuscripts, the oldest dating from about 1340-1350. This is the version formerly attributed to William of Shoreham; but differences of handwriting and dialect between it and Shoreham's authentic works indicate that, although found in the same manuscript, this translation is not his. As regards Biblical translation in the North, Miss Paues says: 'Gradually, and in all likelihood before the great Oxford versions attributed to Wycliffe and his school had spread over the country, the whole of the New Testament had been

<sup>1</sup> Paues, 1902, p. li.

translated into English of the North or of the North Midlands. These Northerly versions are as follows: Commentaries upon the Gospels of St. Matthew, St. Mark, and St. Luke; the Acts and Catholic Epistles; . . . the Pauline Epistles with a Commentary found in MS. Parker 32, Corpus Christi Coll., Cambridge; finally the Apocalypse with a Commentary.<sup>1</sup>

During the centuries just reviewed there was far more work done in translating the Bible than the preceding summary would indicate. The innumerable quotations and paraphrases of varying length, contained in practically all literary productions of these periods, furnish ample opportunity for the study of the resources of the language, the comparative skill of the different translators, and the progress in the art made from century to century. They also afford plenty of material for the determination of the various uses to which the Bible was put by our oldest English writers. And this suggests comparison with the use made of Scripture in the poetry and prose writings of later times. With these quotations, paraphrases, and Biblical allusions scattered through the works of the Middle English period down to the first Wyclifite translations, we are now directly concerned.

### 3. GENERAL CHARACTER AND VALUE OF THE TRANSLATIONS.

In considering the resources of the English language, and the skill of the translators, as determined by a survey of the Biblical quotations embedded in literary works of the Middle English period, it will be possible merely to indicate some of the ways in

<sup>1</sup> Paues, 1904, pp. xxvi-xxvii.

which the quotations may most profitably be studied. Until the task of collecting the quotations to be found in all the Middle English works whose authors drew from the Bible is completed, any general conclusions with regard to the character of their translations must necessarily be tentative.

We can easily picture in imagination some of these old translators at work trying to find the right English words for the Latin Vulgate, which was the basis of their translations in most cases. Often and often we can almost see them struggling with the language, conscious that not only their power over it was insufficient, but that the vocabulary seemed, at times, inadequate to render the Latin with accuracy and force. Richard Rolle's theory of translation, which at once suggests that of Ælfric as indicated in his prefaces, may be taken as representing the ideals of all Middle English writers who desired to give of the treasures of the Bible to those who knew no Latin. 'I seke,' he says, 'na straunge ynglis, bot lyghtest and comonest, and swilk that is most lyke til the latyn, swo that thai that knowes noght latyn by the ynglis may com til mony latyn wordis. In the translacioun i folow the lettere als mykyll as i may. And thare i fynd na propire ynglis, i folow the wit of the worde, swo that thai that sall red it, thaim thare noght dred errynge.'<sup>1</sup>

Such a desire to be faithful to the letter of the Latin, wherever possible, commendable though it surely is, and essential for the making of a good translation, sometimes led to so slavish a dependence on the Vulgate that the force and beauty and concreteness of the original Hebrew were lost. Here, of

<sup>1</sup> *The Psalter*, Prol., pp. 4-5.



course, we can not blame the translator who knew no Hebrew, and who lived before the days of textual criticism in England. But we can not help noticing the power of certain passages as rendered in the Authorized Version, when contrasted with the cramped, inflexible, bookishly literal translation of the same passages in Middle English. It is such contrasts that do most to make us realize how the language has developed since the transitional, Middle English period. Take an example from Richard Rolle himself. The words, *Ordinavit in me caritatem*,<sup>1</sup> he translates thus: 'Oure Lord yevynge to me cherite sett itt in ordir, and in reule.'<sup>2</sup> Now the literal meaning of the Hebrew here is accurately given in the Authorized Version: 'His banner over me was love.' It is obvious that for the concrete Hebrew word 'banner,' with its endless chain of associations suggested directly to the imagination, the Vulgate<sup>3</sup> substituted the abstract, almost technical term 'ordinavit,' which merely appeals to the intellect, and has no power to thrill the heart or to fire the imagination. Rolle, through no fault of his, was powerless to put life into his English rendering of a cold, abstract word which could easily be translated literally in accordance with his explicit theory.

A study of the Biblical quotations introduced into Middle English works must convince us, however, that Rolle's desire to be true both to the letter and the spirit of his original was remarkably well carried out by himself and by most other Middle English writers. So true is this, indeed, that it is impossible to draw any hard and fast lines between the trans-

<sup>1</sup> Song of Solomon 2. 4.

<sup>2</sup> *English Prose Treatises* 22, 10-11.

<sup>3</sup> So, also, the Septuagint.

lators, and declare any one of them head and shoulders above the rest. We can only assert that practically every one of them was, at times, good, bad, and indifferent; in fact, the unevenness of their work is so noticeable as to make us wonder why they could often do so well when they frequently did so badly. Take an illustration from Rolle. The words, *Sed non prius<sup>1</sup> quod spiritale est, sed quod animale: deinde quod spiritale*, would not seem difficult to render quite literally into Middle English, as Wyclif proved thus, *But not first that that is spiritual, but that that is beestlish, aftirward that that is spiritual*. Yet Rolle, no less true to the meaning, clumsily condensed the sentence and left out the rhythm which Wycliff's version, in spite of its awkwardness, did not lose. Rolle's translation reads: 'Bodely wirkyngis goth before, and gastely cometh aftir.'<sup>2</sup> But Rolle could do better than this. When, in *The Pricke of Conscience*, he writes:

How mercyful and gracyouse God es,  
And how ful he es of gudeness,<sup>3</sup>

he rendered his original in words which suggest the Authorized Version, and his translation has both grace and power.

Take another example from Robert of Brunne. When we read such translations as the two following, we feel that in dignity and force every thing was still to be gained:

My body y gave to men smytyng,  
And also my chekes to men grubyng.<sup>4</sup>

<sup>1</sup> 1 Cor. 15. 46.

<sup>2</sup> *English Prose Treatises* 20. 14-15.

<sup>3</sup> *The Pricke of Conscience* 132-3: Exodus 34. 6.

<sup>4</sup> *Meditations on the Supper of our Lord* 971-2.

And this in regard to the treatment our Lord received at the hands of those who led Him away to crucify Him:

þey shokyn hym oute of hys cloþyng.<sup>1</sup>

On the other hand, such a translation as the following from Brunne left little to be desired, either as regards dignity and simplicity, or the intensity of feeling that gives it poetic value:

Fadyr, kepe hem whyche þou gave me,  
For whyle y was with hem y kepte hem to þe;  
Now, holy fadyr, to þe y come,  
For hem y pray, and not for þys wone;  
And not onely for hem, but for alle men  
þat shal byleue yn me by hem.  
Fadyr, y wyl where y be  
þey be with me, my blysse to se.<sup>2</sup>

As unevenness is often thus discernible in the different translations of the same man, so is there many a contrast to be found between the way in which an early writer has translated some passage of Scripture and the manner in which the same passage has been rendered by Wyclif. Besides the example already cited in Rolle's and Wyclif's versions of 1 Corinthians 15. 46, one more must suffice. In the following case the earlier writer will be seen to have done far better than Wyclif. Ecclesiastes 10. 11 is thus translated in the *Ancren Riwe*: 'þe neddre . . . stingeth al stilliche, and þec þe spekeð bihinden þe nolde biuoren, þec nis nowhit betere.'<sup>3</sup> Although this rendering has been much improved upon in the Authorized Version, it is certainly more fluent than this from Wyclif: 'If the eddere bijte in silence, no

<sup>1</sup> *Ibid.* 479; Matt. 27. 28.

<sup>2</sup> *Meditations on the Supper of our Lord*, 259-266.

<sup>3</sup> *Ancren Riwe*, p. 82.

thing lasse than he hath that priuili bakbiteth.' Nor is Purvey's revision any better: 'If a serpent biteth, it biteth in silence; he that bakbiteth priuili, hath no thing lesse than it.'

Although, as in the passage just cited, much progress has undoubtedly been made in the manner of translating the Bible since the days of Middle English writers, it is equally true that in some cases an advance in the use of easy, idiomatic, sonorous English has been gained for the Authorized Version at the sacrifice of certain concrete and vigorous words which, to the extent that they are more familiar or suggestive, as found in early Middle English versions, may be called more poetic and effective than those substituted in the King James translation. In the phrase, 'Is there not an appointed time to man upon earth?'<sup>1</sup> there may be greater fluency and dignity in the rendering of the Authorized Version than in the translation given in the *Ancren Riwele*, but something has been lost by the later translators which the earlier, depending on the Vulgate, did not miss, and which might profitably have been embodied in the King James version made from the Hebrew. After citing the Vulgate, the writer of the *Ancren Riwele* translates: 'Al þis lif her is ase uiht.'<sup>2</sup> Now the word 'fight' is much more concrete, instantaneously suggestive, and appropriate as regards Job's underlying thoughts and feelings, than the more paraphrastic rendering 'appointed time' of the Authorized Version. Inasmuch as the marginal reading, taken from the Hebrew, is 'warfare' in the sense of hard service, it is difficult to understand why a more abstract and less virile term was chosen instead of an expression that would suggest the idea of discipline or struggle.

<sup>1</sup> Job 7. 1.

<sup>2</sup> *Ancren Riwele*, p. 358.

That Middle English writers who quoted the Bible in their works could often do so in good, idiomatic English, with dignity, simplicity, force, and sonority, has been already indicated through illustration. One or two more examples may not be amiss. Part of the translation of Acts 2. 1-45 is well worth quoting, and the whole deserving of careful study from the linguistic and literary points of view: 'And wes isegen biforn heore elche swilc hit were furene tungen, and hec weren þa alle ifullede mid þan Halie Gast, and ongunnen to spoken mid mislichen spechen bi þam þet þe Halie Gast hem tahte. þa weren þer igedered wiðinne þere buruh of ierusalem trowfaste men, of elchere þeode þet under heofene erdeden, and þe apostles speken to þes folkes igederunge and heor elc icnew<sup>1</sup> his ahgene spech.'<sup>2</sup> It is evident, in the first place, that the English language here proved itself quite capable of rendering the Vulgate both literally and idiomatically in words which had come down from the Old English period, good native English words. In the second place, the order and the rhythm of them are strongly suggestive of the Authorized Version. The same may be said for this other quotation: 'Ure Louerd hit gaf, ure Louerd hit binam, . . . hered beo his hali name.'<sup>3</sup> This, too, is excellent:

Ore Louerdes help was euere neigh  
þe manne þat was in care.<sup>4</sup>

The beauty of these two lines is hardly less noticeable than that of the King James translation of the verse from which they are taken: 'God is our refuge and strength, a very present help in trouble.'<sup>5</sup> It is only

<sup>1</sup> Ed. eclcnw.

<sup>2</sup> *Homilies* 1. 89-91.

<sup>3</sup> *Homilies* 2. 197.

<sup>4</sup> E. S.-E.-L. 451-67.

<sup>5</sup> *Psalms* 46. 1.



necessary to contrast the Wyclifite versions to appreciate the greater fluency no less than the more forcible English of the older writer. Wyclif's first translation reads: 'Oure God refut, and vertue; helpere in tribulaciouns, that founden vs ful myche.' And in Purvey's revision we have: 'Oure God, thou art refuyt, and vertu; helpere in tribulaciouns that han founde vs gretly.'

Such translations as those quoted from writers before Wyclif not only increase our respect for the English language at so early a stage in its development, but also go far toward making us sure that it was not always religious feeling alone that determined an author's choice of words, even when writing on religious subjects. He must have had, also, some real literary sense; he must have been so steeped in the language of the Vulgate that his own style was enriched thereby. He must, that is, have appreciated so keenly the rhythm, the harmony, and the sonorousness of the Latin, that he sought, with conscious art, to make his own translation worthy of the source that inspired it. Of many an Old and Middle English poet or homilist it might be said as truly as of the later writers to whom Gardiner refers: 'The more that one reads in this splendid Latin Bible the more sure does one become that men who were brought up on it and who knew the Scriptures first in its noble tones must have been deeply influenced in their own translation by its stateliness and music.'<sup>1</sup> And inasmuch as the stately music of the Authorized Version, with its rich inheritance of older renderings made from the Vulgate, greatly influenced Tennyson and Browning, we cannot fail to be impressed by the fact that from the earliest times the power of the

<sup>1</sup> *The Bible as English Literature*, p. 306.

Bible has been such as not merely to mould the thoughts and ideals, but to determine the very language, of our poets and prose writers.

Although it is not too much to say that some Middle English translators often surprise us, in the rendering of occasional verses, by their facile, dignified, and even rhythmical language, it is not likely that any long-sustained, imaginative passages of true poetic power, like Job 38, as rendered in the Authorized Version, could have been produced so early as the Middle English period. Whether the translator's power over language was sufficient for this, and whether the vocabulary itself was adequate, would be interesting questions for investigation, as would also be that of the capacity of the vocabulary for rendering abstract and metaphysical terms. But until more has been done toward bringing together all Middle English translations of various parts of the Bible made before the time of Wyclif, it is impossible to answer such questions with any degree of certainty. They can only be suggested as profitable subjects of inquiry.

While, then, it is undeniable that the English vocabulary, even in its transitional stage, was often proved capable of rendering the Vulgate with accuracy, dignity, simplicity, and beauty, it must be frankly admitted that, as a few examples have already shown, the language used in the quotations was often inadequate, stiff, and awkward. The translator did not always fully understand the meaning of the Latin before him, and sometimes it is only the fact that he cites the Vulgate which enables us to locate the quotation at all, so strange and unfamiliar does it sound. An interesting example occurs in *Vices and Virtues*, where the words *Væ, qui dicitis bonum malum,*

*et malum bonum* are thus translated, 'Wa, yeu ðe seggeð ðat it is god te bigeten michel eihte, ðe ne mai bien bigeten wiðuten unrihtwisnesse.' Here the word *bonum* may have been taken in the sense of worldly goods, or possibly the translator, like the Lollard revisers of Rolle's Psalter, or the translators of the Douay version, deliberately rendered the phrase according to some pet theory of his.

Again, when the thought of a passage was not perfectly understood, a coldly literal translation of the Vulgate failed to convey the real meaning, however correct the actual use of words. For instance, instead of saying, as did the translator of the Authorized Version, 'Praise him in the assembly of the elders,' the Middle English writer tells us to praise God in 'the chayer of the old men,'<sup>1</sup> a phrase which means nothing at all, though the Vulgate, *cathedra seniorum*, is quite correctly rendered as regards the literal meaning of the words.

Furthermore, awkwardness in the translation sometimes resulted from the demands of metre, or the difficulty encountered in finding suitable rhyme-words. For example, in the *Gospel of Nicodemus* occurs this sentence, the natural order of its clauses being inverted purely in order that the last word may rhyme with the words *lay* and *say* in preceding lines, and with the word *ay* in a following line:

þat God has made, þis es þe day.<sup>2</sup>

In *The Pricke of Conscience* there is another illustration of the same thing:

Omang his grete anguys  
Hym þai sal tak al hys enemys.<sup>3</sup>

<sup>1</sup> *North-English Legendary*, p. 51. 225.

<sup>2</sup> *The Gospel of Nicodemus* 1361-62.

<sup>3</sup> *The Pricke of Conscience* 2240-41.



This is an accurate enough rendering of the Vulgate, but it is hardly idiomatic English, even for Rolle's time.

Sometimes the awkwardness or lack of dignity in a translation is apparent rather than real; that is, renderings that would not be tolerated now were once perfectly dignified and suitable, probably the only possible one at the time. Words have acquired connotations not originally theirs, and new words have taken the place of the old in Biblical and liturgical phraseology. A case in point is the following: 'God is a gost and huo þet wile by yhierd of God, hit him behoueþ þet he bidde ine goste and in zoþe.'<sup>1</sup> For centuries, the word *gost* was the accepted rendering for the Latin *spiritus*, *spirit* having come into the language comparatively late. Although, in the same work, the author once uses the word *spirit*,<sup>2</sup> his usual habit was to translate *spiritus* by *gost*, and, in general, this is true of all writers before Wyclif. This is but one instance of Middle English renderings which make us feel, at first thought, that the resources of the language were meagre; but which were, in reality, entirely adequate and proper.

#### 4. COMPARISON OF TRANSLATIONS OF GIVEN PASSAGES.

If, now, we compare various translations of a given Biblical passage, written at different dates between 1200 and 1400, we shall obtain a better idea than can be had in any other way of the resources of the

<sup>1</sup> *The Ayenbite of Inwyt* 211.

<sup>2</sup> *Ibid.* 241, 28-9.

language at intervals of several years. How much difference can be discovered in the manner of translating, and how important is such difference? Can we discern real progress in smoothness and efficiency? Take first a passage from the Old Testament and then one from the New, both of them favorite passages during the Middle English period. From the Old Testament take part of the story of the temptation. Five versions of Genesis 3. 1-7 are given in parallel columns, in order that the differences between them may be obvious at a glance. The earliest occurs in a homily of about 1200, which seems to be a transliteration of a homily by Ælfric on the same subject.<sup>1</sup> The only change of any importance in the wording of these two versions of the verses from Genesis is that from *neorxnawang* to *paradis*, so that this Middle English translation may be regarded as standing for the Old English manner of translating, as well.

*Homily.*

Hwi for-bead zeu God þes tro-  
wes westm þe stent on midden  
paradis? þa cweð þat wif, God  
hus for-bead þes trowes westm  
and cweð þat we sceoldon deað  
swelten gif we his abrizdon.  
þa cweð se deofel, Nis hit naht  
swa, ac God wot zenon zeare  
gif ge of þan treowe æteð þanne  
beoð ziure eagen zeopened and  
imugon zecnowen eigðer god  
and euyl and beoð englen zelice.

*Cursor Mundi.*

‘Womman, tel me now qui  
þat zee ette noght al communli  
On paradis of ilk a tre?’  
‘Certes,’ said sco, ‘sua do we  
Of al þe tres bot of an,  
þe midward tre is vs outtan,  
Our Lauerd in forbot has it laid.’  
‘And wat þou quarfor?’ ‘nai,’  
sco said,  
Bot sco said, ‘if we com þer nei  
O ded forsoth þan suld we dei;  
þis tre suld him seluen haue,  
And we all othere þen þat laue.’

<sup>1</sup> *Homilies* 1, p. 223.

'And wenis þat it be sua  
Sum hehassaid yow?' 'Certes, ya!  
'Nai, goddot,' said þat felun,  
'þar es vnder al sere resun;  
He dos it for he ne wald gee were  
Parigal til him ne pere;  
þe south fra zow wil Inoght hide,  
He wat wel wat tim or tide  
þat gee hade eten o þis tre  
Als godds suld gee seluen be;  
O wityng bath god an[d] ill.' . . .  
Sone quen sco þis frutte biheild,  
Sco desirred it to haue in weild;  
Left sco nogh[t] for drede of blam  
Bot tok and ette, and raght Adam.<sup>1</sup>

*Wyclif 1.*

'Whi comaundide God to zow,  
that ge shulden not ete of ech  
tree of paradis?' To whom  
answeryde the woman, 'Of the  
fruyt of trees than ben in para-  
dis we eten; of the fruyt for-  
sothe of the tree that is in the  
mydil of paradis, commaundide  
us God, that we shulden not  
eten, and that we shulden not  
towche it, lest perauenture we  
dien!' 'Forsothe,' the eddre  
seide to the woman, 'thurz deth  
ge shal not die; God forsothe  
wote, that in what euer day ge  
eten therof, zoure eigen shul be  
openyd, and ge shal ben as  
Goddis, knowynge god and  
yuel.' Thanne the woman saig  
that the tree were good, and  
swete for to ete, and fayre to  
the eigen, and delitable in the  
sigt; and she toke of the fruyt  
of it, and ete, and gaue to hire  
man, the which ete.

*Wyclif 2.*

'Why comaundide God to  
zou þat ge schulden not ete of  
ech tre of paradis?' To whom  
the womman answerde, 'We  
eten of the fruyt of trees that  
ben in paradis; sothely God  
comaundide to vs, that we  
schulden not ete of the fruyt of  
the tre which is in the myddis  
of paradys, and that we schulden  
not touche it, lest perauenture  
we dien.' 'Forsothe,' the serpent  
seide to the womman, 'ge schul-  
en not die bi deeth; for whi  
God woot that in what euer  
dai ge schulen ete thereof, zoure  
igen schulen be opened, and ge  
schulen be as Goddis, knowynge  
good and yuel.' Therfor the  
womman seig that the tre was  
good, and swete to ete, and  
fair to the igen, and delitable in  
biholdyng; and she took of the  
fruyt therof, and eet, and gaf  
to hir hosebonde, and he eet.

<sup>1</sup> *Cursor Mundi*, 1. 759-790.

Chaucer.<sup>1</sup>

'Why comaunded God to yow, ye sholde nat eten of every tree in paradys?' The womman answerde: 'Of the fruit,' quod she, 'of the trees in paradys we feden us; but soothly, of the fruit of the tree that is in the middel of paradys, God forbad us for to ete, ne nat touchen it, lest peraventure we should dyen.' The serpent seyde to the womman: 'Nay, nay, ye shul nat dyen of deeth; for sothe, God woot, that what day ye eten therof, youre eyen shul opene, and ye shul been as goddes, knowinge good and harm.' The womman thanne saugh that the tree was good to feding, and fair to the eyen, and delytable to the sighte; she tok of the fruit of the tree, and eet it, and yaf to hir housbonde, and he eet.

It is interesting to note that the early Middle English version, though not distinctly a paraphrase, is a condensed rendering of the Vulgate, which may account for its simplicity and directness as contrasted with the more slavishly literal translations of Wyclif and Chaucer. In the first Wyclifite version, and also in Chaucer's rendering, the natural English order of words is inverted in verses 2 and 3, the order of the Vulgate being followed closely. In Purvey's revision, however, the more idiomatic order is given, and we read *we eten of the fruyt*, instead of, *of the fruyt we eten*, and *God commaundide us*, instead of *commaundide us God*. Except for these two verses, there is not much choice between the three later Middle English versions. Chaucer the prose translator was always inferior to Chaucer the poet, and the only sign of the poet in this translation of his is the vigorous, dramatic touch given in the words *nay, nay*, of the serpent's answer to Eve, and in the active form *opene* in place of Wyclif's *be openyd*. On the other hand, the words *harm* and *feding* are, perhaps,

<sup>1</sup> *Persones Tale* 326-329.

less forcible and idiomatic than Wyclif's *yuel* and *ete*. But of special interest is the fact that in these four Middle English versions the numerous slight differences in wording and in the order of the words show a flexibility in the language and its use which characterize more modern English.

The version quoted from the *Cursor Mundi* is somewhat expanded from the Vulgate, yet without superfluous additions except at the end of the serpent's words to Eve, where five redundant lines are added.<sup>1</sup> The translation here is much the most fluent and graceful of all those quoted, and certainly the most vividly and dramatically done. Evidently the author was a man who could translate artistically without sacrifice of accuracy and faithfulness, and this is borne out by his other translations in the same work. Such renderings from the Latin into English prove that the language even in its transitional stage was not unequal to the demands upon it.

The resources of the language, as evidenced by the large number of possible ways of saying the same thing, during the Middle English period are still more evident and striking in the translations of the Lord's Prayer that were frequently made. For our purpose, it will be sufficient to select two or three clauses of the prayer and compare these:

Gif us to dei ure deies bred. . . .

Vre gultes, Lauerd, bon us forzeuen  
Al swa we doþ alle men þet liuen.<sup>2</sup>

<sup>1</sup> These are omitted in the foregoing transcription.

<sup>2</sup> This and the following are found in: *Homilies* 1, pp. 63, 65; *Rel. Ant.* 1. 22, 42, 57, 169, 204, 235, 282; *Lay-Folks Mass-Book* 496-505; *Ayenbite of Inwyt* 110, 113, 114.



Gif us to dai ure deghwamliche bred .... And swo forgiue us  
ure gultes swo we don hem here þe us agult habbeð.

Ure bred þat lastes ai  
Gyve it hus þis hilke dai,  
And ure misdedis þu forgyve hus,  
Als we forgyve þam þat misdon hus.

Bread oure eche dayes yef ous to day, and vorlet ous oure  
yeldinges ase and we vorleteth oure yelderes.

þat holi bred þat lestep ay  
þu send hit ous þis ilke day,  
Forgive ous alle þat we haviþ don,  
Als we forgivet uch oþir man.

To day us yif ure lifli bred that ilke dai we craven  
And foryif us oure dettes, ....  
Also we don alle men that in oure dettes aren.

Ure deghwamlica hlaf gyf us to deg, and for-gyf us ure gyl-  
tas swo swo we for-gyfað þam þe wið us a-gyltað.

Gif us alle one ðis dai  
Ure bred of iche dai,  
And forgive us ure sinne  
Als we don ure wiðerwinnes.

Oure iche-dayes-bred gif us to-day, and forgif us oure gultes,  
also we forgifet oure gultare.

Oure ilk day bred grant vs to day,  
And oure mysdedes forgyue vs ay  
Als we do hem þat trespas us.

Oure bryad of eche daye yef ous to day. . . . Uoryef ous oure  
dettes ase we uoryeueþ oure dettours.

Voryef ous oure misdedis ase we uoryeueþ to ham þet ous  
habbeþ misdo.

Ȝif to vs this day oure breed ouer other substaunce and  
forgeue to vs oure dettis, as we forgeue to oure dettours.<sup>1</sup>

<sup>1</sup> Except for changes in spelling, Wyclif 2 is the same as this.

Here are thirteen different ways of translating a short passage from the Vulgate version of the Lord's Prayer, all faithful renderings, some almost to a fault. Attention may be called to a few of the most striking variations. For the Latin *debita* we have the words *gultes*, *sinne*, *misdedes*, *dettes*, *yeldinges*, and the phrase *alle pat we havip don*. And for *debitoribus*, some twelve different words or paraphrases occur. Surely the resources of the language were not meagre during the Middle English period, if this variety of word and expression may be regarded as indicative of similar differences to be found in the translations by different men of the same passage taken from some other book of the Bible. And it may be so considered. If we were to compare, for example, certain verses from one of the Psalms, or from the story of the crucifixion, we should observe an equally large number of differences in phraseology and in the ordering of sentences. It is especially interesting to note, in these versions from the Lord's Prayer, that the words *dettes*, *sinne*, and *trespass* are used as in the Authorized Version of Matthew or Luke. And in the Authorized Version, also, the words *Uoryef ous oure dettes ase we uoryeuep oure dettours* are still found, except for changes in spelling, exactly as when used in 1340, before Wyclif's translation appeared. Wyclif's rendering, though close, adds the word *to* before *oure* and again before *dettours*, and this makes it awkward. The greatest difference, however, occurs in the Middle English translations of the phrase rendered so simply in the Authorized Version: 'Give us this day our daily bread.' Evidently the Latin here proved troublesome to the translators; for they frequently paraphrased it in such ways as to make us think that they were not quite sure just what *panem supersub-*

*stantialem* meant. Wyclif did the worst in this respect, though no worse than some later translators who followed in his footsteps. The two earliest renderings come the nearest of all to that of the Authorized Version, besides being written in the most direct, idiomatic English.

It has been suggested that certain English words and phrases which are still found in the Authorized Version, were used before the time of Wyclif to translate the Vulgate of the Lord's Prayer. In the Appendix is given a list, by no means exhaustive, of striking expressions which might be, and sometimes are, supposed to owe their place in the Authorized Version to Wyclif, but which actually occur in the same form in works dating before Wyclif's first translation. Certain words and phrases, however, which were retained, are not discoverable in Wyclif at all, a fact that greatly enhances our pleasure in finding them in works written before Wyclif. There is thus quite a body of expressions, some of them become proverbial, which have persisted through the ages, and have withstood the attacks of many a set of revisers. Well may we be proud, then, of the Middle English translators under whose hands the English language began to show signs of a stability never to be shaken. A few examples, only, of words and phrases common to Middle English writers before Wyclif and to the Authorized Version can be given here. Such phrases as *fire and brimstane*, *wax coold*, *twynkling of an eige* are found not only in Wyclif, but in earlier Middle English works. But the following do not occur in Wyclif: *bridled nout his tonge*, *buffeteden hym*, *speouen þe ut*, *vlesliche lustes*, *þet weorred agean þe soule*. And this: *Thou sall noghte bere false wyttnes agaynes thi neghteboure*.<sup>1</sup>

<sup>1</sup> Richard Rolle, *English Prose Treatises* 11. 23-24.



Wyclif here uses the word *spek* for *bere*, but Tindale, the Douay and Geneva versions, and Coverdale, as well as the Authorized Version have *bear*. The eighth commandment is, therefore, found in Rolle exactly as in the Authorized Version. Here is a longer illustration :

Our Lord loude gon cry,  
And saide, 'Eloy Eloy, lamazabatani,'  
þat was to say 'My God, my God,  
Whi has þou forsaken me.'<sup>1</sup>

## 5. AMOUNT OF THE BIBLE TRANSLATED INTO MIDDLE ENGLISH.

Until the task of collating the Biblical quotations, paraphrases, and allusions in Middle English works has been completed, only tentative conclusions can be drawn relative to the actual amount of the Bible translated into Middle English. A few general statistics can be given, however, and some deductions made from the quotations brought together in the following pages. Only five books of the entire Bible are not represented in some way—Ruth, Obadiah, Zephaniah, Haggai, 3 John—while most of those in the Apocrypha were used as part of Holy Writ. Of the books in the Old Testament, Genesis is the most fully translated, several chapters being almost complete in *Cursor Mundi*, as reference to the table in Appendix 4 will show. Numerous passages of some length were frequently cited from Genesis by several writers, and of all Old Testament stories, that of the temptation in Eden was most often used. Although about a hundred of the Psalms are represented, and Middle English

<sup>1</sup> *Cursor Mundi* 3. 958, p. 59-69.

writers probably referred to the Psalms oftener than to any other book of the Bible, no single Psalm is translated with any degree of fulness, only scattered verses from various Psalms being used. Psalms 24, 197, 118, and 119 are among those most frequently cited, 119, the longest, most of all. Of the books in the New Testament, Matthew and Luke seem to have been the favorites. The first and last chapters of Matthew, and the second and third of Luke, are not merely the oftenest quoted by a large variety of writers, but the most fully translated in several works. The *Cursor Mundi*, the *English Metrical Homilies*, and the *Ormulum* give numerous, and fairly long, perfect paraphrases of Gospel stories and the sayings of our Lord. It is obvious that what most impressed Middle English writers, that which they most desired to give in English to the common people unlearned in Latin, was the life and the teachings of Christ. If any decided conclusion can be drawn from the uses made of the Bible during the Middle English period, it must be this. And we would not have it otherwise.

## 6. WAYS OF USING THE BIBLE.

Let us consider, next, some of the ways in which the Bible was used by Middle English writers. Though works of a far more varied character are extant from the Middle English period than from the Old English, yet the evidence of such writings as have been preserved abundantly proves that religious works predominated in the Middle English period as in the earlier. Of these, the homilies, in which the most extensive use was naturally made of the Bible, are the most numerous and important, and must chiefly

concern us. But although we consider these more fully than the other religious and hortatory writings, it should be understood that the illustrations given represent, also, the methods of Middle English writers other than homilists.

After explaining his text, the homilist usually passes to several other verses of Scripture, sometimes with a logical drift that carries conviction, and impresses his thought more thoroughly on our minds, but sometimes, with so little interpretation that there is not much more than a long series of texts held lightly together. Even in such cases, however, we cannot fail to be impressed with the comprehensive knowledge of the Bible displayed, and the skill in collocating verses gathered from so many parts of it. Often, it is true, it seems difficult at first sight to discern any real connection between some of the verses, but if we study the homily more carefully, we shall generally be obliged to admit that the writer was careful to relate them to his central thought. A good example is to be found in the curious homily for Saint James' day.<sup>1</sup> The text is given, as often, only in Latin: *Euntes ibant et flebant mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos.*<sup>2</sup> Then, although there seems no possible connection of thought, we are informed that, through the indwelling of the Holy Ghost—note the introduction of a New Testament idea—David was enabled to discern and to mention several times in his Psalter the manner, the place, and the time of our Lord's birth, His death, resurrection, and ascension, and His second coming on the day of judgment. The homilist next remarks that because of this prophetic power,

<sup>1</sup> *Homilies* 2, pp. 145-152.

<sup>2</sup> Psalms 126. 5.

David, when he wrote the words of the text, must have had in mind the holy men who followed Christ on earth, like Saint James and other apostles, who 'hiden wepende and sewende, and shule cumen mid blisse and mowen.' Here, then, we not merely see the connecting link, but we appreciate the fact that the author desired to make his discourse appropriate to the day, this being Saint James' day. And now follows the interpretation of the text, and here, as frequently in Middle English works, the words of the Bible are made the basis of a discourse on some particular hobby of the preacher's, fanciful enough to our minds. All these apostles, he says, shed tears for their sins, and just such tears were shed by Mary Magdalene when she washed Christ's feet, and also by Peter after he had denied his Lord. Sometimes these same apostles of whom David prophesied wept because of other men's afflictions. Even Christ Himself wept thus when He saw the sorrow of Mary and Martha, and again when He grieved for Jerusalem, so soon to be destroyed. Furthermore, holy men sometimes shed tears because life seemed too long to them; thus Job must have wept when he said, 'wuo is mi soule þat ich bide here swo longe.'<sup>1</sup> Again, the righteous man who thinks of heaven longs for it so intently that tears fall from his eyes, even such as fell from the eyes of the holy wife weeping for her husband: 'Lauerd, drah me after þe.'<sup>2</sup> All of these four kinds of tears were shed by the apostle who said: 'Loð is me þis eorðlice lif, and me longed to Criste.'<sup>3</sup> These four kinds of tears are the four waters in which our Lord commanded us to wash, when He said through Isaiah, 'Wassheð giu, and wunieþ

<sup>1</sup> Job 10. 1.<sup>2</sup> Song of Solomon 1. 4.<sup>3</sup> Philipians 1. 23.

clene.’<sup>1</sup> And these same four kinds were shed by Saint James, who washed in the four waters, and ‘siew þo on wowe þat þe shal eft on blisse mowen.’ ‘The seed that he sowed was true words and deeds of mercy; the blossoms that he shall hereafter mow are . . . lasting light and endless salvation, and eternal bliss in heaven’s kingdom. Let us now follow the lord St. James’ fair example, . . . and sow noble words and good deeds; and weep the four kinds of tears, and with the waters that I before spake of wash ourselves clean from our sins.’

Here, in this homily of about five pages, are brought together a text from the Psalms, five allusions to the life of Christ, and ten other quotations or allusions from various parts of the Bible. These are all clearly and logically related by being used to illustrate the several phases of the central thought that different apostles, of whom David may have had a vision, ‘hiden wepende and sewende, and shule cumen mid blisse and mowen.’ The connection being thus established, the author proceeds to elaborate his thoughts to some extent, but finally focuses everything on Saint James, whose day it is. From this it is but a short step to the practical application, for, as James illustrated all that David had in mind—note the artistic connection of the end with the beginning of the homily in this allusion to the Bible—so should we follow Saint James. Thus, instead of the confusion which we might have expected from the collocation of so many apparently unrelated verses of Scripture, we have a coherent, orderly, and complete whole, in which the Bible is constantly used both as the foundation on which to build, and the brick and

<sup>1</sup> Isaiah 1. 16.



mortar wherewith the structure is reared. If read analytically, and not without sympathy, other Middle English homilies, other religious and didactic works of the period which look dull and uninteresting, would, many of them, reveal equal skill in the treatment of ideas brought together out of Holy Writ.

But this same homily that we have been considering is particularly interesting from another point of view. How common, it may be asked, not only in the homilies but in other Middle English writings, was such interpretation of the Bible as the attribution to David of definite Messianic prophecy, as explicit, even, as anything found in Isaiah. Although such exegesis is by no means uncommon, it is safe to say that, in general, Middle English writers seem, even to the modern Protestant, fairly sane and orthodox in their teachings. Indeed, that which must chiefly impress us is not how often they fell into misguided explanations, but how many things they said which we of to-day can believe and sanction, nay, from which we can derive real profit. Instead of becoming deeply involved in questions of theology, and so confusing their readers with abstract problems, their main object was to imbue others with a sense of the eternal verities of human experience, in relation to the commands of God as revealed in the Bible. And so we may find much truth and suggestiveness in these old homilies, founded, as they are, on laws of life derived from the Scriptures.

Sometimes the writer himself felt the difficulty of a passage quoted from the Bible, and tried to make it clear to his auditors and readers. In the *Ancren Riwele*—which, though not a series of homilies in the strict sense of the term, may be considered with them for the present purpose—the author is seeking to



impress upon nuns the folly of desiring worldly applause. He quotes in Latin, and calls obscure, the words of Joel about the nation that barked the fig tree, leaving its branches to become white and lifeless. He then applies the words to life, saying that when a man boasts of a good deed the deed uncovers itself, and so perishes, as does the tree stripped of its bark. The concealment of the deed is its life, and preserves it, as the bark the life of the tree; but, when deprived of its bark, the deed, like the tree, 'loseth the sweetness of God's grace, which maketh it green and lovely, pleasant to behold.'<sup>1</sup> There is more than keen insight into human nature in this explanation of a verse from the Bible which seemed obscure, there is more than a satisfactory application of it to life; there is some imagination and real poetry in such interpretation of the Bible.

But, although it is true that in general, Middle English writers were sane enough in their Biblical exegesis, and sufficiently orthodox in their teachings, even from a modern Protestant point of view, they sometimes became overfanciful and their explanations far-fetched, instead of simple and of direct appeal. This is chiefly apparent in their allegorical interpretations of the Bible. Very curious is the elaborate allegorical significance attached to the account of the shepherds who watched their flocks by night before the birth of Christ, and we may well congratulate ourselves that we are not obliged, in these days, to listen to such Christmas sermons. We are told that a wild beast, denoting our foe the devil, of whom Saint Paul speaks, wanders about to devour the flocks that the shepherds are watching. The flocks, consisting

<sup>1</sup> *Ancient Riwle*, pp. 148-150.

of sheep and oxen, goats and swine, signify men, and men may therefore be divided into four classes, of each one of which the Bible has somewhat to say. These are sheepish, neatish, goatish, and swinish. Of the sheepish and neatish men Scripture says: *Subjecisti sub pedibus ejus, oves et boves.*<sup>1</sup> 'þe shepisse and þe netisse men beð under Cristes þralshipe.' The goats shall stand at His left hand at Doomsday, and in the swinish men the devil especially dwells, since Christ permitted the devils to enter into swine.<sup>2</sup>

A still more curious use of allegory in the interpretation of Scripture occurs in the homily on the prophet Jeremiah. The story of Jeremiah's being cast into the pit is first paraphrased, and then allegorical meanings are drawn out of the various objects mentioned: the pit denotes depth of sinfulness, and the prophet himself every sinful man, the ropes thrown to him the severity of shrift, and so on. If the writer had stopped here it would have been well enough, but he goes on to tell us that in the dungeon were spotted adders, bearing poison under their tongues—an allusion, be it noted, to the Psalms, or perhaps to Romans<sup>3</sup>—black toads with venom in their hearts, yellow frogs, and crabs. The adders mean deceitful persons who speak one fair before his face, but slander him behind his back. The toads betoken rich men who are immoderate in eating and drinking, and never do any good with their money. The yellow clothes of the frogs signify women who deck themselves out in fine apparel, smearing themselves with flour, which is the devil's soap, and then look in the mirror to see if men will think them comely. Such women are called the devil's mouse-trap, for when a

<sup>1</sup> Psalms 8. 6, 7.

<sup>2</sup> *Homilies* 2, pp. 35-39.

<sup>3</sup> Psalms 140. 3; Romans 3. 13.

man baits his trap he binds thereon the treacherous cheese, and roasteth this so that it shall smell sweetly, and through it he entices many a mouse into his trap, even as the aforesaid women do.<sup>1</sup>

By the time we have finished this elaborate account of the various creatures which the writer supposes to have lived in the mire of Jeremiah's dungeon, we have almost forgotten that the basis of it all has been the Bible. This is, perhaps, an extreme example of the length to which men sometimes carried their application and expansion of Biblical stories, but it illustrates a tendency by no means uncommon in the Middle English period.

Not all allegorical interpretation of Scripture, however, was unreasonable and carried beyond bounds. Some of it was decidedly simple and impressive. One example must suffice. It is said that the oil wherewith the good Samaritan anointed him who fell among thieves betokens the great reward of repentance; the man's beast, the body held in subjection to the spirit; the inn, Holy Church; the inn-keeper, the priest; the two pence, the old and the new laws; and that which the Samaritan promised to give of his own in case of further need, good example of conduct.<sup>2</sup>

In some of the illustrations of different points already cited, the practical nature of the Middle English homilist is apparent. The preachers in these olden times were, indeed, practical men, whose earnest desire it was to help men in their daily lives. Hence they often explained Scripture directly from personal experience or observation, and they frequently applied the words of the Bible to the facts of human life.

<sup>1</sup> *Homilies* 1, pp. 47-53.

<sup>2</sup> *Ibid.* 1, pp. 83-85.

In a homily for Quadragesima Sunday<sup>1</sup> the homilist is discoursing on sin and the need of repentance. He says that all one's sins must be confessed, for a single sin left unrepented will mar all the atonement made for others. This indirect but clear allusion to the words of James, 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all,'<sup>2</sup> is supplemented and enforced by striking illustrations taken directly from experience. 'How may the physician heal thee whilst the iron sticketh in thy wound? ... A little poison envenometh much sweetness; and though a castle be well garrisoned with men and with weapons, yet if there be a single hole whereby a man may creep in, is it not all in vain?' I submit that if a modern preacher were to take the verse cited from James as his text, he could explain its meaning and enforce the truth of it in no more intelligible, simple, concrete, and telling way. Shakespeare, whether or no he had the words of James in mind, said essentially the same thing in that famous speech of Hamlet's where it is declared that the stamp of one defect is enough to ruin an otherwise good man. But read over the speech, and notice how abstract it is, and, in comparison with the Middle English statement of the same idea, how involved the style. Nor is the poet Shakespeare one whit more free, more subtle and suggestive in his veiled allusion to a verse of the Bible, than the Middle English homilist who wrote in simple prose.

Furthermore, the practical side of these Middle English preachers in expounding Scripture is sometimes revealed, as may have been surmised, in such keen insight into human nature as to give to their

<sup>1</sup> *Homilies* 1, p. 23.

<sup>2</sup> James 2. 10.

words a stinging quality, even a satiric character, which must have pierced the hearts of many of their hearers. Nay, such insight implies a power of universality of appeal which makes many a paragraph of these homilies as biting in its application to life to-day as it ever was in the thirteenth or fourteenth century. For instance, in explaining the phrase from the Lord's Prayer, *Cume þi rixlinge*, the homilist says that to some men who hear sermons, and for a while expect to forsake their sins, but do not, Christ comes, but remains with them only a short time. Others may know Christ better, yet He does not reign in them, while those in whom He may be said actually to reign, in whom His kingdom may be called a reality, are hard to find on this earth.<sup>1</sup>

Or again, in another homily, entitled Mid-Lent Sunday, it is said that those into whom the unclean spirit returned with 'seven other spirits more wicked than himself' are they who will not forsake their sins, such as those who go to church not because they love God, but in order to maintain a good appearance in the eyes of their neighbors, giving their tithes that they may be praised of men.<sup>2</sup> And 'beð here ende forcuðere þene here biginnenge.'<sup>3</sup> Surely such a forceful application of Scripture as this last short sentence, quoted without comment, leaves little to be desired.

Once more, the practical side of the Middle English homilist was revealed, even as by the modern preacher with Bible in hand, in his frequent allusions to the vices of the times, and his earnest appeal for reform. For this purpose the Bible was continually drawn upon, to prove to men the folly of their ways, and

<sup>1</sup> *Homilies* 2, p. 27.

<sup>2</sup> *Ibid.*, p. 83.

<sup>3</sup> Matthew 12. 45; Luke 11. 26.



the inevitable consequences of sin. See, for example, the numerous verses quoted from Scripture in the remarks made about the degeneracy and profligacy of the clergy, the dangers of prosperity, the pride of kings, and the oppression of the poor by the rich, in the homily on the *Assumption of Saint Mary*,<sup>1</sup> and in that called *Saint Andrew*.<sup>2</sup> The most interesting example, however, and one that provokes many a smile, is to be found in the *Sermon against Miracle Plays*,<sup>3</sup> in which frequent use is made of the Bible to prove that miracle plays are an abomination not to be tolerated. We are told that since nothing is said in the Bible in favor of laughing, but only of tears and penance, all works done without dejection of spirit necessarily reverse the words of Christ as declared through Saint Paul: 'Gif gee ben out of disciplyne, . . . thanne avoutreris gee ben and not sonnes of God.'<sup>4</sup> In answering arguments put forth by the advocates of miracle plays, the writer resorts to Scripture as affording infallible proof of his position. As men sometimes lie, he tells us, and take the name of God in vain when they say that they worship God and defy the devil, so do miracle players lie when they declare that their plays are acted to the glory of God; for doth not the Gospel say, 'Not he that seith, Lord! Lord! schal come to the blisse of heven, but he that doth the wille of the fadir of hevene?'<sup>5</sup> Again, it is idle to say that miracle plays lead men to forsake evil and do good, since the effect is far more likely to be the reverse, as the Psalter suggests: 'Turne away myn eyen that thei se not vanytees,' and, 'Lord, thou hatidest alle waytynge vanytees.'<sup>6</sup>

<sup>1</sup> *Homilies* 2, pp. 159-167.

<sup>2</sup> *Ibid.*, pp. 173-185.

<sup>3</sup> Mätzner 1. 224-242.

<sup>4</sup> 226. 19-25: Hebrews 12. 8.

<sup>5</sup> 230.19-24: Matthew 7.21.

<sup>6</sup> 231.4-13: Psalms 118.37; 30.7.



How, indeed, asks the preacher, can miracle plays possibly cause anything but sorrow and all manner of evil, pestilence, dearth, and flood, for is it not written, 'the ende of myrthe is sorowe?'<sup>1</sup>

Enough has probably been said to show the earnest desire on the part of Middle English writers to improve the conditions of the men and women around them, and to do it, in some measure at least, by pointing out to them what seemed the clear will of God as revealed in His Word. But this was no easy task. People were no more fond of being preached to about their sins than they are to-day. Methods had to be devised whereby lessons from the Bible could be forced home, while, at the same time, men were being entertained. It is the old problem before the Greek comedian who wished to make of the drama a power for good, yet who felt obliged to yield, sometimes more fully than he would have liked, to the popular demand for amusement. It is the modern problem which daily confronts settlement-workers, and all who are trying to influence for good those who haunt various doubtful places of amusement, but never see the inside of a church. And in order to solve the question, which pressed in the times of these Middle English writers no less forcefully than it does to-day, there arose in mediæval Europe a large body of writings, both in Latin and Old French, which contained all manner of tales that could be used to illustrate the vices and virtues of the age. In the *English Metrical Homilies*, written in the South under French influence in the first half of the fourteenth century, the homilist resorts to stories for the sake of attracting the laity. His manner of using the Bible is somewhat

<sup>1</sup> 238. 5-16 : Proverbs 14. 13.

different from that in the homilies hitherto considered. Instead of quoting verse after verse from various parts of the Bible in support of special points, he usually adopts a less laborious and more effective method; in fact, his sermons seem far more modern both in method and in manner than those written in the North, already referred to. After citing his text in Latin, the writer paraphrases it in simple, direct English, together with as much of its context as will make it easier to understand. Thus we get a verse in its own setting instead of merely as one of a series of verses to which it sometimes bears little apparent relation. Some practical application generally follows, occasionally interspersed with a few simple words of interpretation or illustration. Then comes a story to illustrate still more concretely and effectively the points touched on, and finally an earnest appeal to men to profit by the lessons thus taught by the Bible and human experience together. Sometimes the stories told are taken from the Bible, but oftener from one of the various collections of the period. And they are usually interesting enough to hold the attention, while their moral is obvious, but not obtrusive. Consequently, when a verse from the Bible is used to declare the same truths, the effect is telling. Such sermons must surely have sometimes, at least, accomplished the desired object.

From the foregoing consideration of the uses made of the Bible by Middle English homilists, it is clear that the purposes of the writers were, in general, these—to establish or illustrate special points, to enforce moral lessons, and to improve the status of the people to whom the sermons were addressed. At the beginning of the Middle English period, the homilies were unrelieved by stories calculated to attract

the laity. But with the spread of French influence, the love of stories increased, and dry theological tracts must have become less common, such treatises, for instance, as even Chaucer was guilty of including in the *Canterbury Tales*, when the Parson, eschewing 'fables and swich wrecchednesse,' was allowed to tell only of 'moralitee and vertuouse matere.' Hence the growing love for stories led to their introduction into religious and hortatory treatises, such as *Handlyng Synne*. Here Robert of Brunne, following his French original, took pains to relate such tales as would furnish satisfactory entertainment, but at the same time enforce stern moral lessons suggested by the Bible. In seeking to emphasize the need of obeying the Ten Commandments, for example, he tells many a story, interesting in itself and vigorously narrated, of men and women who broke some commandment, and either repented or were severely punished.

Moreover, as secular tales were introduced into the *Handlyng Synne* to enforce Biblical lessons, so were Biblical stories turned to account for the more emphatic illustration of the secular parts. Among the stories related as a warning against the fourth deadly sin, sloth, the tale is told of a father who refused to chastise his wicked son before it was too late, and was punished by the death of his child. In order to enforce the lesson of this, the story of Eli and his sons is recounted, and then the writer adds:

þys yche tale ys no tryfyl,  
For hyt ys wryte yn þe bybyl;  
And to yow y telle hyt here,  
Youre sonys to chastyse and to lere,  
þat ye, ne þey, be nat shent  
For defaute of chastysment,  
Bodyly, yn þys worlde here,  
And aftyr þat, þe soule so dere.

þenkeþ on Ely and on hys sonys ;  
 And to Gode youre chyldryn wones,  
 For, ryght so as hem gan tyde,  
 Swyche as þay were, þe same mow byde.  
 Of sloghnes þys ys þe assyse  
 When þou wylt nat betyme chastyse.<sup>1</sup>

In this connection it is especially interesting to note the use made of the Bible in the popular legends of the Middle English period. Oftentimes, as the nucleus of some legend, such as the poems on *The Birth of Jesus*, and *The Childhood of Jesus*, we find a Biblical story that appealed so strongly to the imaginations of men as to gather about itself a large accretion of purely fictitious material. The *Cursor Mundi* is filled with examples of this. One illustration, however, must suffice here. When the author wishes to tell about the building by Solomon of a temple to God, he begins by telling us of three wands carried by Moses into the land of Moab, the miraculous power of which became incalculable after his death. David took these wands to Jerusalem, and put them in a cistern, where they struck such deep root that no one could pull them out. So David built a wall and planted a garden about them, and they grew into a large and beautiful tree. Under this tree the king often sat, and here, one day, he purposed in his heart to build a temple to God in which all the sacred relics might be kept. But as David sat pondering these things in his heart, an angel was sent from God to tell him that he, a warrior, should not build the temple, but his son, a man of peace.<sup>2</sup> These distinctly Scriptural allusions, embedded in so much legendary material, are fol-

<sup>1</sup> *Handlyng Synne* 5031-44.

<sup>2</sup> 1 Kings 8. 17; 5. 3-5: *Cursor Mundi*, 2. 8001-8313.

lowed, after a little, by an account of the building of the temple by Solomon; and to tell this story was the central aim of the author in the long legend in which it finds place.<sup>1</sup>

We must turn now to some of the other ways in which Middle English writers may be said to have used the Bible, the few illustrations that can be given being regarded as typical, thoroughly representative of a large number that might be gathered from a great variety of works.

One of the commonest things found is the addition of a clause to a direct quotation, but without the slightest indication that anything has been introduced which is not taken from the Bible. In the following translation of Psalms 60. 10, the last clause, though a natural inference, is not part of the verse of the Psalm, yet the whole is prefaced by the words, 'Forþi hlest no hwat Godd ðe ratt.' The quotation reads: 'Worldeſ eihte, gif hie is swiðe rixinde to ðeward, ne do ðu naht ðine herte ðerto, ac do hes to me': 'If thy worldly possessions increase, set not thine heart on them, but set it on me.'<sup>2</sup> The words, *but set it on me*, do not occur in the Psalm. Another writer says that James forbade swearing except when necessary, 'ne zwerieð naght bote huanne hit is nyede.'<sup>3</sup> But James says nothing about the fact that sometimes it may seem necessary to swear.<sup>4</sup>

The habit of paraphrasing Scripture, so common in the Old and Middle English periods, led to the addition of a great deal of material not found in the Bible. These additions to the paraphrases are sometimes of a pictorial character, as in the *Pearl* group;

<sup>1</sup> *Cursor Mundi* 8757-8866.

<sup>2</sup> *Vices and Virtues*, p. 75.

<sup>3</sup> *Ayenbite of Inwyȝt*, p. 63.

<sup>4</sup> James 5. 12.



sometimes of legendary origin, as in the *Cursor Mundi*, and often of a didactic and hortatory nature, as in the *Ayenbite of Inwyte*. Some of them are decidedly naive, as when, in telling of the death of John the Baptist, the writer informs us that there is no need of mentioning the name of the girl who brought it about, for this is very well known in hell. This is certainly a clever way of getting out of naming a person who is not named in the Bible.

Still another way of using the Bible was to combine two or more verses, taken either from the same book or chapter, or from entirely different books. Indeed, we must needs be often on our guard lest we be misled into supposing that certain things were said by some writer who never said them at all, but which are the utterance of another man. In the following words, two verses, one from Psalm 26. 5, and the other from Psalm 139. 21, are combined, but so naturally that we do not at first suspect it: 'Me is andsete þe samninge of þe hinderfulle, for ich wot þat þat hie ben loðe God.'<sup>1</sup> An example of the introduction of a passage from a different book into the account that is being given according to one of the Gospels, for instance, may be found in the transaction of Luke 24. 49-53. After verse 51 has been quoted, there follows the story of Christ's ascension as found in Acts 1. 10-11, and then verses 52-53 of the chapter in Luke are translated.<sup>2</sup>

Sometimes, and frequently in the mystery plays, parallel passages from the Gospels are so skilfully combined that it is difficult to separate the quotations and assign each one to its proper place, one half of a line being taken from one Gospel, and the other

<sup>1</sup> *Homilies* 2, p. 215.

<sup>2</sup> *Old English Miscellany*, p. 55.



half from another. Or, in the midst of a quotation from one of the Evangelists, a single line from another is given, and then the account continues according to the first. In the story of Christ's betrayal, as quoted from Matthew, verse 50 of chapter 26 is thus given: 'Freond, seyde Ihesu Crist, to hwan ertu ycume?' And then, as if part of the same verse, comes the line, taken from Luke 22. 48: 'Mid þine . . . cosse þu trayest monnes sune.' After this, the account follows Matthew again.<sup>1</sup> In such cases as this there is usually no warning that any transition is made from one Biblical writer to another. In some thirty lines of one homily, for example, the various signs of the coming of Doomsday, as mentioned in the Bible, are collated, and we have a series of ten Biblical quotations, or allusions, representing at least seven different books, though without specific reference.<sup>2</sup>

Sometimes inaccuracies of allusion occur. Usually, perhaps, these are of minor importance, and perfectly natural mistakes, such as those with respect to numbers, where the memory was apparently trusted, and the result was a misstatement. In quoting from the Sermon on the Mount, for example, the writer says: 'Se ðe het þe to gonne mid him twa milen, ga mid him þrie.'<sup>3</sup> That the number of miles should be thus increased over that found in Matthew is more excusable in a Middle English writer without facilities for verifying references, than is Browning's confusion of the two stories of the loaves and fishes.<sup>4</sup>

More serious blunders due to faulty memory occur,

<sup>1</sup> *Old English Miscellany*, p. 42.

<sup>2</sup> *Homilies* 1, p. 143.

<sup>3</sup> *Vices and Virtues*, p. 127.

<sup>4</sup> *The Ring and the Book* 8. 1201-05.

however. Richard Rolle tells us that Christ says in His Gospel:

Wa till yhow þat says with will  
þat ille es gud and gud es ill.<sup>1</sup>

These words actually occur in Isaiah.<sup>2</sup> Such mistakes as this are found so seldom in Middle English writings that we can but marvel at the accuracy displayed in an age when no concordances were accessible, and men so often relied on their memory for their Biblical allusions. In modern times, Browning, perhaps, more than any other poet, has alluded to the Bible from memory, and in such ways that we can not fail to be impressed with his knowledge of it, and his ability to use it familiarly for the enrichment of his poems. But it is not easy to pardon in him actual blunders due to reliance on memory, for he had no such excuse as his predecessors of the Middle English period. What can be said when he, too, puts into Christ's mouth words which come nearest to a saying of Isaiah's?

As when Christ said,—when, where?  
Enough, I find it pleaded in a place,—  
'All other wrongs done, patiently I take:  
But touch my honour and the case is changed!  
I feel the due resentment,—*nemini*  
*Honorem trado* is my quick retort.<sup>3</sup>

Perhaps the most trying kind of mistakes is that where certain ideas are ascribed to some Biblical writer, which it seems impossible to locate, even

<sup>1</sup> *The Pricke of Conscience* 1614-15.

<sup>2</sup> 5. 20.

<sup>3</sup> *The Ring and the Book* 10. 1982-87. cf. 8. 663-7.

when the Latin is quoted. Such mistakes were frequently due, no doubt, to the fact that an author quoted some commentary which he easily confused with the Biblical passage commented on. Often and often in reading the *Ayenbite of Inwytt*, for instance, although we search all the books of the Bible and of the Apocrypha that can possibly be assigned to Solomon, we are finally compelled to think that the words, 'as saith Solomon,' must have been a sort of byword, used of any wise philosopher known to the author, some Church Father or perhaps Seneca. Naturally it is somewhat exasperating to find Browning guilty of the same kind of thing, compelling us to go on as fruitless a search for the source in Solomon as any Middle English writer ever does:

Why did a middle-aged not silly man  
Show himself thus besotted all at once?  
Qwoth Solomon, one black eye does it all.<sup>1</sup>

So much for some of the mistakes to be found in Middle English writings. Perhaps one reason why it is often so hard to find in the Bible verses said to be there, is that the author, steeped in the works of the Latin Fathers, and in other Latin works, has taken them at second hand. This is a practice to which modern writers are especially prone, and it is likely to get them into trouble. Sometimes the verses quoted from Scripture are easily recognized, but not always, by any means. A clear case of second-hand quotation where a Biblical source is at once suspected is that of a passage assigned by Hampole to Augustine, who evidently wrote with the Bible in mind:

<sup>1</sup> 2. 426-28.

Man þan knowes noght, says he,  
 What tyme þe dedes comyng sal be;  
 Wake ay als þou had na knowing  
 Of þe tyme of dedys comyng,  
 þat þe dede may fynd þe, when it sal com,  
 Ay redy til God and bugh[so]m;  
 And to þat perchaunce know þou ne may  
 þe commyng, for þou shuld be redy ay!<sup>1</sup>

Not so apparent, though, is the Biblical source of Chaucer's words in the Parson's Tale, where Jerome is quoted as saying, 'The erthe shal casten him out of him, and the see also; and the eyr also, that shal be ful of thunderclappes and lightnings.'<sup>2</sup> Skeat's note on this passage is to the point: 'This passage from Jerome is probably founded upon Ps. xcvi. 3, 4.'<sup>3</sup>

Sometimes events narrated in the Bible were transferred bodily by Middle English writers to entirely different scenes, and without any reference whatever to Scripture, probably because this would be inappropriate. When Saint Alban was led to be beheaded, the waters through which his tormentors expected to take him are said to have parted and made a dry passage for him, so 'þat he wende ouer also druyye ase it a lande were.' Then the waters came together again.<sup>4</sup> Here the Red Sea is not mentioned, even in a simile. Again, in the story of Saint Katherine, it is related that the men who had become Christians under Katherine's influence were thrown into the fire, but their clothes were not injured, neither was a hair of their heads touched by the flame.<sup>5</sup> With such familiar

<sup>1</sup> *The Pricke of Conscience* 1968-75. See Matthew 24. 44.

<sup>2</sup> *The Persones Tale* 173.

<sup>3</sup> Vol. 5. p. 451.

<sup>4</sup> E. S.-E. L. 69. 65-68.

<sup>5</sup> *The Life of St. Katherine* 1416-18.

use of the Bible, very common both in Middle and in Modern English literature, compare Browning in *Balaustion's Adventure*:

Then, in a frenzy, so the noble oars  
Churned the black water white.<sup>1</sup>

Here the reference is to the power of God in the leviathan, described in the book of Job.<sup>2</sup> But, as Mrs. Machen says, no one would have traced the figure to its origin were it not for Browning's plainer quotation in *The Ring and the Book*:<sup>3</sup>

Better bear  
The King of Pride go wantoning awhile, . . .  
Through deep to deep, followed by all that shine,  
Churning the blackness hoary.<sup>4</sup>

Here, too, of course, any more explicit allusion to the Bible would have been out of place; so Browning, like his Middle English ancestor, disguised the fact that he was using the Bible, and simply brought in his reference to it casually, for the sake of pictorial effect.

Just as events narrated in the Bible were thus commonly transferred at will by Middle English writers to remote scenes that they wished to describe, so were Biblical phrases used familiarly by all sorts and conditions of men whose stories are told in the literature of the period. Sometimes the author himself uses them so naturally, and with such apparent unconsciousness of their source, that we begin to realize how saturated with Biblical phraseology was the diction of every-day life in his time. A good example

<sup>1</sup> *Balaustion's Adventure* 81-82.

<sup>2</sup> Job 41. 31, 32.

<sup>3</sup> *The Bible in Browning*, p. 5.

<sup>4</sup> *The Ring and the Book* 10. 1104-08.



is where the souls in hell, visited by Paul and Michael, according to the legend, cry out for mercy, saying:

A þe sun of Daudi in heven trone,  
Haue merce on us fore þin gret pete.<sup>1</sup>

Again Mary Magdalen, dying in the desert, thinks of Christ on the cross, and exclaims:

Into þine hondene ich bitoke þe mi lijf and mi gast.<sup>2</sup>

Inasmuch as the practice of such familiar use of Biblical phraseology is of importance as showing that one of the chief ways in which modern poets have used the Bible is to be found in writings of the Middle English period, a few more examples of it may be cited. In one of the oldest Middle English works, the *Life of Saint Margaret*, occurs a particularly interesting and striking instance. Margaret is visited by a dove shortly before her death at the hands of pagans, and these are the words addressed to her: 'Eadi art tu meiden bimong alle wummen.'<sup>3</sup> Again, in *Juliana*, when the devil seeks out Juliana she speaks to him thus: 'Stew þe, storne of helle; . . . nis na merci wið þe, for þi ne ahestu nan habben.'<sup>4</sup> Here, of course, are the words of James: 'For he shall have no mercy, that hath shewed none.'<sup>5</sup> In *Sinners Beware* occurs an instance which, as often happens, we do not think of at first as being a quotation from the Bible. After two or three verses are cited which are easily recognized as Biblical, though not explicitly referred to Scripture, there follow these words:

<sup>1</sup> *Old English Miscellany*, p. 219.

<sup>2</sup> *Early South-English Legendary*, p. 480.

<sup>3</sup> *Seinte Marharete*, p. 20.

<sup>4</sup> *Juliana*, p. 49.

<sup>5</sup> James 2. 13.

Herof we owe penche,  
And ure sunnen aquenche  
Mid beden and myd almesse.<sup>1</sup>

This sounds merely like the logical conclusion of all that the writer has been saying, but it is not safe to leave unsuspected even such a passing remark as that of the last two lines seems to be. Nor must we leave out of consideration, in our search for a Biblical origin, the books of the Apocrypha, which, as being contained in the Vulgate, were regarded without question as part of the Bible by Middle English writers. And our search results in the discovery of a verse in Ecclesiasticus which must have been the basis of the lines in question, 'Alms maketh an atonement for sin.'<sup>2</sup>

We may pause a moment here to note one or two instances of a similar use of Biblical phraseology by Shakespeare. The King in Hamlet says:

What if this cursed hand  
Were thicker than itself with brother's blood,  
Is there not rain enough in the sweet heavens  
To wash it white as snow?<sup>3</sup>

Equally suggestive of Scripture are Malcolm's words to Macduff:

God above  
Deal between me and thee.<sup>4</sup>

Or take an illustration of the same thing from Tennyson. Enoch Arden, about to leave his heart-broken wife, exclaims, as if from the depths of his own sad heart, which instinctively turned to words suggestive of several verses in the Bible:

<sup>1</sup> *Old English Miscellany*, p. 79.

<sup>2</sup> 3. 30.

<sup>3</sup> *Hamlet* 3, 3. 45: *Psalms* 51. 7.

<sup>4</sup> *Macbeth* 4, 3. 120-121: *Gen.* 16. 5; 1 *Sam.* 24. 12, 15.

Cast all your care on God; that anchor holds.  
 Is He not yonder in the uttermost  
 Parts of the morning? If I flee to these  
 Can I go from Him? And the sea is His,  
 The sea is His; He made it.<sup>1</sup>

In this connection it may be well to note the indirect influence of the Bible over a Middle English writer, so steeped in Biblical thought and diction that he was apparently led to believe that certain ideas were to be found in Scripture which as a matter of fact are not there, but which suggest some parallel thought. A good example is this:

Sen God made þe world, als says haly writ,  
 To serve man, and noght man to serve it.<sup>2</sup>

Here Hampole was clearly thinking of Mark. 2. 27, 'The sabbath was made for man, and not man for the sabbath.' With this of Hampole compare Shakespeare, who had a tendency to do exactly the same kind of thing, as when Christ's assertion that God 'maketh His sun to rise on the evil and on the good'<sup>3</sup> is seen to have influenced the poet when he wrote:

The self-same sun that shines upon his court,  
 Hides not his visage from our cottage, but  
 Looks on all alike.<sup>4</sup>

Like the practice of using the Bible so incidentally as to reveal the power its very words have come to wield over an author, this custom of applying Biblical ideas to other things than those mentioned in a particular verse was as common in Middle English works

<sup>1</sup> *Enoch Arden* 222-226: 1 Pet. 5. 7; Heb. 6. 19; Ps. 95. 5, 139. 9.

<sup>2</sup> *The Pricke of Conscience* 1152-53.

<sup>3</sup> Matthew 5. 45.

<sup>4</sup> *The Winter's Tale* 4, 4. 436-438.

as it is in modern literature. It is such habits as these, found in generation after generation of those who knew the Bible well, which most help us to feel the vital relation between the poets of one age and those of another, the close bond that knits the past with later years.

We come now to a more distinctly and consciously literary use made of the Bible by Middle English writers in drawing illustrations from Scripture for the embellishment and enrichment of their works. There is a good deal of difference in the ways in which the various authors manage their illustrations. In the more serious works, an appreciation of the artistic value of these is less noticeable than in the romances, for example; yet even here we find illustrations from the Bible used in such a way as to make us sure that they were due to a conscious artistic sense. When a writer is earnestly urging the need of repentance, and cites example after example of men and women in the Bible who repented of their sins, as in the *Cursor Mundi*,<sup>1</sup> then his moral purpose is far more apparent than his literary feeling. But when, in a romance of such distinct literary value as *Gawain and the Green Knight*, we find illustrations drawn from the Bible, then we realize that their pictorial effect could not have been lost on the author. The situation in which Gawain finds himself when he discovers the trick played on him by a woman in order to test his virtue, is made more vivid and concrete, and the underlying thought more suggestive, by reason of appropriate Biblical allusion. Gawain consoles himself with the thought that women were ever thus, nothing but gay deceivers, for Adam was 'beguiled

<sup>1</sup> E. G. 1474 ff.

by one, and Solomon by many, and Samson all too soon, . . . and David thereafter was wedded with Bathsheba, who brought him much sorrow.'<sup>1</sup> But over a century before, Robert of Brunne, who, as we have seen, realized the need of attracting the laity through stories calculated to deepen their religious and moral sense, had often used illustrations from the Bible in much the same way, that is, with some apparent feeling for their artistic value. This is evident from the way in which he rendered the Old French of his original, as in the following case. The point is made that no one should try to excuse his sin in confession, and the French says merely:

Tiele fu la confessiun  
De Adam le premier hom :  
'La femme,' dit, 'que me donastes  
E par matrimonie cuplastes,  
Le frut, veiez, me bailla.'

But Brunne expands this just enough to make it vivid and dramatic, far more effective and artistic:

So dyd oure fadyr Adam,  
Whan God of heuene to hym cam,  
And seyde, 'Adam, why art þou yn synne?'  
'Lorde,' he seyde, 'my wyfe made me bygynne;  
þat yche wyfe þat þou me wroght,  
She synned fyrst, and y noght.'<sup>2</sup>

Instances of Biblical illustrations used for the sake of pictorial effect in itself, or for the purpose of making abstract truth appeal more deeply through direct sense-impressions, abound in *The Pearl*, *Patience*, and *Purity*, as Mr. Osgood has pointed out.<sup>3</sup> Even in Gower,

<sup>1</sup> *Sir Gawain and the Green Knight*, Weston, p. 87.

<sup>2</sup> *Handlyng Synne* 12343-348.

<sup>3</sup> *The Pearl*, p. xviii.



so often called dull, they are not infrequent, as when he is seeking to impress upon men the stern fact, the eternal truth that when the world goes wrong, when the common people revolt against law and order, when kingdoms are rent in twain, the cause lies not in the planets, nor may it be ascribed to bad luck, but lies deep in man himself who has in some way sinned against God. In order to make this idea seem real and concrete, Gower illustrates it by telling the story of Nebuchadnezzar's dream.<sup>1</sup> And the effect is decidedly artistic. In *Piers the Plowman* occur several instances of the same kind of thing, just as we should expect. One of the best is when *Mede* is described as being like *Fauel*, 'hire fader that hath a fykel tonge.' The reason given is quoted from the Latin—*Qualis pater, talis filius*—and then the author illustrates the point by reference to the fig tree:

For shal neuere bren bere beries as a vyne,  
Ne on croked kene thorne kynde fygys wexe.<sup>2</sup>

But even in works unrelieved by stories, and certainly not to be classed as literature, we find here and there an illustration, taken from Scripture in such a way that it seems like conscious art to have introduced it at all. In the *Ayenbite of Invyt*, dullest of all Middle English writings, and a thorn in the flesh to him who is obliged to read it through, occurs an illustration from the Bible, introduced, as was often the case, by way of simile. In the midst of a tedious discussion of the need of virtuous living, the writer suddenly declares that just as the angels in heaven rejoice over one sinner that repents, so does the

<sup>1</sup> *Confessio Amantis*, Prol. 499-686.

<sup>2</sup> *Piers the Plowman* C., Passus 3. 28-29.

devil rejoice over a single good man whom he can lead astray.<sup>1</sup> This simile is striking and effective, besides being somewhat original and fresh, and it lights up several dull pages. In the *Ancren Riwele*, which, delightful reading even to-day, is no less unembellished by stories than the *Ayenbite*, there is a simile that may be chosen out of many in this and other Middle English writings, to indicate the probable appreciation by Middle English authors of the artistic value of illustrations drawn from the Bible. Nuns are being told that in union there is strength, but in the separation of people who should walk together, danger and weakness. After giving several illustrations from life itself, the author says that too often anchoresses do not love each other, and are like Samson's foxes, turning their faces away from that which they ought to love. Moreover, they shall be bound together in their hate and go together to hell, even as Samson's foxes were tied by the tails, and had burning brands put thereon.<sup>2</sup>

We come, finally, to a way of using the Bible which, though common enough in Middle English literature, reveals no such power as that found in Old English works. This is the employment of Biblical material for the subjects of poems. There are in Middle English no religious poems of such beauty and force and good workmanship as the *Judith*, the *Christ*, and *The Dream of the Rood*. In poems like *The Annunciation of the Virgin Mary* or *The Woman of Samaria*, we have scarcely more than a metrical paraphrase of Scripture, which, though accurate and brief, leaves no impression either of virility or deep feeling. There are some lyrics, however, and some short prayers in prose,

<sup>1</sup> *Ayenbite of Inwyrt*, p. 238.

<sup>2</sup> *Ancren Riwele*, p. 254.

which are largely dependent on the Bible for motive, and which reveal an intensity of emotion, a directness and simplicity, and a lightness of touch, that make them very charming. Such is *A Song on the Passion*, where the writer seems so possessed by the meaning and the power of Christ's passion that, instead of giving us a mere paraphrase of the Gospel story, he breaks out spontaneously into a song that expresses his own feelings. Much the same might be said of *On Lofsong of ure Lourde* and *The Wohnung of ure Lourde*, which, though written in prose, are poetic in spirit, and saturated with Biblical texts artistically woven together. Then there is the *Pearl*, most exquisite of Middle English poems, having its inspiration largely in the Bible. In this, and the poems of *Patience* and *Purity*, Mr. Osgood has noted 2400, out of 6074 lines, which are either quoted or paraphrased from the Bible.<sup>1</sup>

In the foregoing survey of the uses made of the Bible during the Middle English period, many have necessarily been omitted. In fact, the ways of using the Bible are so numerous that our search for them, and discussion of them, could be prolonged almost indefinitely. For instance, it would be interesting to look for translations of the Vulgate where the Latin text was tampered with by scribes who made additions to it not found in the Hebrew texts. One such example occurs in *Piers the Plowman*,<sup>2</sup> where *Mede* quotes a verse from the Bible which she says is found in Wisdom, but which, as a matter of fact, is in Proverbs. Because she quotes only half of it, however, she is sternly reproved by *Conscience*, who tells her that she quoted only the part that she liked, and

<sup>1</sup> *The Pearl*, p. xvii.

<sup>2</sup> *Piers the Plowman*, 4. 487-496.

left out that which she would rather not hear. Then *Conscience* gives the rest of the verse, both in Latin and in English. Skeat has failed to notice that the last part of this verse, that which *Mede* had omitted, is not found in the Hebrew and the Authorized Version. It is given in Wyclif and the Douay versions, and its presence there indicates a slavish adherence to the Vulgate, which was not infrequently the cause of error on the part of our earliest translators of the Bible.

In this tentative study of Biblical translation in Middle English works, we have found that writers made extensive use of Holy Writ, all but five books being represented in the quotations to be found in their writings. If they did not give us any large part of the Bible in English, quoting, usually, only short passages, they at least displayed a familiarity with its different books, an accuracy of scholarship, a skill in translating, and an ability to use the Bible in a variety of ways, by no means unworthy of more modern authors. They helped to show the value of citing Scripture in literary works, as proof of special points needing to be forced home. This practice, illustrated by Hunger in *Piers the Plowman*, who quotes Genesis, Psalms, Proverbs, and Matthew to prove that men should work and not stand idle, singing 'Hey, trolly, lolly,' has never disappeared either from sermons or poetry since men first began it in Anglo-Saxon times. In a recent sermon preached from a modern pulpit, some half dozen points, embracing scientific, philosophical, and ethical truths, were enforced and made more convincing by reference to the Bible, among them the idea, seemingly modern, of the survival of the fittest. The poet Tennyson, in *Merlin and Vivien*, says:

There is no being pure,  
My cherub; saith not Holy Writ the same?<sup>1</sup>

Moreover, these Middle English writers have been shown to be by no means insensible to the purely artistic value of Biblical quotations introduced into their works for purposes of enrichment and embellishment. We must now leave the quotations to speak for themselves. They will not be silent regarding the ability of many a man, living when the language was passing through a stage of fluctuation and transition, to translate at least parts of the Bible into good idiomatic English with simplicity, grace, and dignity. They must, beyond all else, make us appreciate the fact that, even in its transitional stage the English language manifested signs of stability in the use of certain expressions, some of them fairly long clauses, which are still to be found in our English Bible of to-day, living witnesses to the skill of Middle English translators before Wyclif, a priceless inheritance from the past. If the quotations speak also of the poverty of the language, and the incapacities of the translators, suggesting how much progress has been made in the art since these early days, let us not forget the real debt of more modern translators, as yet unrecognized as fully as it should be, to the predecessors of Wyclif.

The quotations will, it is hoped, suggest many points worthy of study, such as the question whether the paraphrases of Scripture, listed in the Appendix, were often as good as the direct quotations, or whether they were more often diffuse and greatly expanded from the original, including much irrelevant

<sup>1</sup> *Merlin and Vivien*, 51-52.



matter.<sup>1</sup> Perhaps one of the most interesting problems would be to determine, if possible, whether the best translations were usually made in prose or verse.

After all has been said, perhaps the chief reason, from the author's point of view, for drawing so much from the Bible in literary works, was expressed by Richard Rolle, desiring to furnish others with such helps as might most influence them for good. He is speaking of the different ways in which the fire of virtuous conduct and unselfish living can best be kept going, and he thinks that the most effective 'stekkis' wherewith to kindle the fire are to be found in the Bible: 'A mane or a womane þat es letterede and hase vnderstandynge in Haly Writt, if he hafe þis desire of deuocyone in his herte, it es gude vn-to hym for to gedire hym stekkis of haly ensaunpills and saynges of oure Lorde, by redynges of Haly Write, and noresche þe fyre with thaym.'<sup>2</sup>

<sup>1</sup> For particularly good paraphrases see *Curs.* 320-466; 16665-16742.

<sup>2</sup> *English Prose Treatises* 32; see Leviticus 6. 12-13.

## TWO SAXON CHRONICLES.

### 1 CORINTHIANS.

7. 14. Se ungeleaffula<sup>1</sup> wer bið gehalgad and gehæled  
purh þat rihtwise<sup>2</sup> wif, and swa gelice, þat wif  
purh geleaffulne<sup>3</sup> wer. T. S. C. 202. D. 1067.

<sup>1</sup> Ed. unge leaffula.

<sup>2</sup> Ed. riht wise.

<sup>3</sup> Ed. geleaf fulne.

## THE PATER NOSTER.

### MATTHEW.

6.9-13. Fader ure, þe ert<sup>1</sup> on heofena, sy þin nama ge-hagod. Cume þin riche. Sy þin willa on georða swo swo on heofona. Ure deghwamlica hlaf gyf us to deg. And for-gyf us ure gyltas swo swo we for-gyfað þam þe wið us a-gyltað. And ne lede us on costnunga, ac a-lys us of yfele. Amen, sy hit swo. Rel. Ant. 204.

### LUKE.

11.2-4. *See* Matthew 6.9-13.

<sup>1</sup> Ed. giert.

DISTICHS OF CATO.

DEUTERONOMY.

18. 19. Ne nim þu meadsceattas, for þam hie ablendaþ  
wisra manna geþanca, and wendaþ rihtwisra word.

D. C. 54 (Zusatz 10).

DEBATE OF THE BODY AND THE SOUL.

MATTHEW.

15. 14. Ac zwanne the blind lat the blinde,  
In dike he fallen bothe two. Mätzner i. 97. 239-240.



## SEINTE MARHERETE.

### PSALMS.

- 88.1-2. Buh þine earen, healinde Godd, ant bei to  
minen benen. S. M. 20. 14-15.  
113.2. Beo þi nome iblescet . . . in alra worldene world  
aa on ecnesse. S. M. 7. 8-10.  
118.26. *See* Matthew 21. 9.

### ISAIAH.

- 6.3. Hali is, hali is, þe Lauerd of heouene riche  
wordes : heouene is ful and eorðe of þine wurðfule  
weolen. S. M. 22. 25-26.

### MATTHEW.

- 21.9. Iblescet beo þe bernas cume þe cum o drihtines<sup>1</sup>  
nome, heale in hehnesse. S. M. 22. 27-28.

### MARK.

- 11.9-10. *See* Matthew 21. 9.

### LUKE.

- 1.28. Eadi art tu . . . bimong alle wummen. S. M. 20. 34.

<sup>1</sup> Ed. odrihtines.

## HALI MEIDENHAD.

### PSALMS.

45. 10. Her me dohter. Bihald, and buh þin eare, and  
forget ti folc and tine fader hus.

H.M. 3. 8-9. cf. 10, 13, 14, 15, 18-19; 39. 17.

45. 11. Ant þenne wile . . . þe king wilni þi wlite.

H. M. 11. 11.

### ISAIAH.

56. 4-5. Ðeo þat . . . haldeð mine sabaz, . . . and halden  
me foreward, ich behate ham . . . i mi<sup>1</sup> kineriche to  
giuen ham stude and betere nome þen sunen and  
dohtren.

H. M. 17. 35-19. 3.

### MATTHEW.

19. 11-12. Ne underneomeð nawt . . . þis ilke word  
alle. . . . Hwase hit me underneomen, underneome.

H. M. 19. 27-28.

### LUKE.

1. 38. Low her mi Laurdes þralle; after þi word . . .  
mote me iwurden.

H. M. 45. 9-10.

1. 48. For mi Lauerd biseh his þufftenes mekelac,  
me schulen clepien . . . eadi alle leoden.

H. M. 45. 12-13.

### 1 CORINTHIANS.

6. 18. Euch sunne þat men deð is wiðute þe bodi  
bute þis ane.

H. M. 35. 12-13.

<sup>1</sup> Ed. imi.

## JULIANA.

### MATTHEW.

23. 12. þu makest milde . . . alle þeo muchele þat madeð  
ham meoke, ant þeo þet heieð ham her, . . . leist  
ham swiðe lahe. J. 62. 3-5.

### LUKE.

14. 11; 18. 14. *See* Matthew 23. 12.

# LIFE OF SAINT KATHERINE.

## DEUTERONOMY.

4. 28. *See* Psalms 115. 3-8.

## PSALMS.

115. 3-8.      þeos maumez beoð imaket  
                 Of gold, and of seoluer,  
                 Al wið mannes honden;  
                 Muð bute speche,  
                 Ehnen bute sihðe,  
                 Earen buten herunge,  
                 Honden buten felunge,  
                 Fet buten zonge.  
                 þeo þat hem makieð  
                 Moten beon ilich ham,  
                 And alle þat on ham trusted! L. K. 25. 492-502.
135. 15-17. *See* Psalms 115. 3-8.

## ISAIAH.

41. 10.        Na þing ne dred tu,  
                 For ich am wið þe,  
                 Do þat me do þe.            L. K. 90. 1847-1849.<sup>1</sup>
64. 4.        *See* 1 Corinthians 2. 9.

## LUKE.

21. 18.       þat an her of hare fax  
                 Ne schulde forwurðen.    L. K. 112. 2256-2257.

## 1 CORINTHIANS.

2. 9.        Nan eorðlich ehe  
                 Ne mei hit seon, . . .  
                 Ne nan eorðlich eare  
                 Hercnin ne heren,  
                 Ne heorte þenchen of mon,  
                 And, hure, meale wið muð,  
                 Hwet te worldes Wealdend  
                 Haueð izarket alle þeo  
                 þe him ariht luuieð.        L. K. 84. 1717-1725.

<sup>1</sup> 1849 from Psalms 118. 6.

# OLD ENGLISH HOMILIES 1.

## GENESIS.

1. 3. Beo liht, and hit wes liht. H. I. 139 (xiv). 10.

1. 26. Uton gewurcan man to ure anlicnesse. H. I. 223. 8.

1. 27. He makede mon . . .

Onlete on his onlicnesse. H. I. 59. 87-88.

2. 7. And God þa geworhte ænne man of lame, and him on bleow gast, and hine geliffeste, and he warð þa man gesceapen on sawle. H. I. 221. 16-18.

2. 15-18, 21. God þa hine brohte into paradis and hine gelogode, and him to cweð, Ælra þara þinge þe on paradis beoð þu most bruce, and alle hi beoð þe betehte, buton ane treowe þe stent on midden paradis; ne hrepe þu þes trowes westm, for þan þu wurst deaðlic gef þu þes trowes westm zeetst. . . . þa cweð God, Nis hit naht gedafenlic<sup>1</sup> þat þes man ane beo, . . . ac uton wircan him gemace him to fultume and to froure. And Go[d] þa zeswefede þat Adam, and þaðæ he slep þa zename he ribb of his sidan, and geworhte of þane ribbe ana wif-man. H. I. 221. 20-24, 34-223. 2 cf. 221. 28-31.

3. 5-6, 17-19, 21.<sup>2</sup> . . . God wot zenoh zeare gif ze of þan treowe æteð, þanne beoð ziure eagen zeopened and imugon zecnowen eigðer god and euył, and beoð englen zelice. . . . þa þat wif. . . . zenam of þes trowes westm and æat, and ziaf hire were and he æt. . . . God . . . cweð, For þan þe were hihersam þines [? wives] wordum, . . . þu scealt mid ærfeðnesse þe metes tylian, and se eorðe is<sup>3</sup> awirigd on þine weorcum, sylð ðe<sup>4</sup> þornes and

<sup>1</sup> Ed. zedanfenlic. <sup>2</sup> For paraphrase of 1-4, 7, 11, see App. 2.

<sup>3</sup> Ed. his. <sup>4</sup> Ed. sylðe.



- brembles. þu eart of eorðe zenume, and þu awenst to eorðe. þu æart dust, and þu awenst to duste. God ham geworhta þa reaf of fellan, and hi were gescridde mid þan fellen. H. I. 223. 23-225. 2.
3. 20. Adam hi nemnede Eua, . . . for þan þe hi is ælra libbinde moder. H. I. 223. 2-3.
7. 5, 11-12, 17-18, 23.<sup>1</sup> He dede þa swa him God bebed, and God . . . asende ren of heofene xl dagas togedere and zeopenede þertozeanes<sup>2</sup> alle wellspringes and weterþeotan<sup>3</sup> of þer mycele niwelnisse. þat flod wex þa, and aber up þan arc, and hit oferstah ælle duna. Wearð þa elc þing cuces adrenct buton þa þe binnon þane arce were. H. I. 225. 20-26.
9. 29. Noe lefede on all his life nigon hund zeare and fifti, and he þa forðferde. H. I. 225. 32-33.
15. 5. Bihald, he seide, up to heouene and tel þeo steoren gif þu miht; swulc scal beon þin ofspring. H. I. 133. 6-8. cf. 4-5.

## EXODUS.

14. 22. þe see to-eode, and þer stod a richt halue, and a luft also an . . . wal. H. I. 141. 6-8.
20. 7-8, 10, 12-17. Ne haue þu þines Drihtenes nome in nane aða, ne in nane idel speche, in nane idel gelwunge. . . . Wite ze þet ze zemen þenne halie Sunnedei, and þet ze hine wurðien and halden from uwilche swinke. . . . Wurðian . . . þin feder and þin moder, þenne beoð þine dazes ilenged . . . in eorðan. Ne be þu monslaze. . . . Ne beo þu eubruche. Ne do þu þeofðe. Ne spec þu agein þine nexta nane false witnesse. . . . Ne wilne þu oðres monnes wif ne nanes þ[in]ges<sup>4</sup> þe oðre mon ag[e].<sup>5</sup> H. I. 11 (ii). 18-13. 11.

<sup>1</sup> For a paraphrase of the rest of the story about Noah's ark, see App. 2.      <sup>2</sup> Ed. þer to zeanes.      <sup>3</sup> Ed. weter þeotan.

<sup>4</sup> Ed. þurges.      <sup>5</sup> Ed. agc.

- 20.13-17. Ne beo þu nawiht monslaht,  
 Ne in hordom, . . .  
 Ne þu nagest for to stele,  
 Ne nan þeſſe for to heole. . . .  
 Ne wreiere ne beo þu noht,  
 Ne niðful in þi þoht. H. 57. 45-50.
- 34.28. He wes mid Gode fowerti dages and awrat  
 þa . . . e. H. 1. 87. 22.

### DEUTERONOMY.

- 5.16-21. *See* Exodus 20. 12-17.
- 6.4-5. Thereð ze Israelisce bem, þet nis buten an God ;  
 . . . hine ze scule . . . luuian mid al euwer heorte.  
 H. 1. 11 (ii). 15-17.
- 6.5. Luuian we hine mid alre heorte, mid alre saulen,  
 mid alle mode, mid alle meine. H. 1. 123. 30-31.

### JOB.

- 1.8. Iob wes anfald rihtwis mon ; . . . ure Drihten seide  
 þet under heouene ne nan his ilike. H. 1. 151. 29-30.
- 2.3. *See* 1.8.
- 5.7. Iwilch mon bið iboren mid muchele sara.  
 H. 1. 129. 33-34.
- 7.1. Cnihtscipe is mannes lif upon<sup>1</sup> eorðe. H. 1. 243. 5-6.
- 10.1. Wa is mine saule þet mi lif þus longe ilest.  
 H. 1. 157. 19-20.

### PSALMS.

- 2.12. Vnderfoð steore þi les ðe God iwurðe wrað wiþ  
 eou, and ze þenne losian of þan rihtan weie.<sup>2</sup>  
 H. 1. 117. 27-28.
- 8.2. þu dest þe lof of milcdrinkende childre muðe.  
 H. 1. 7. 16-18.
- 8.5-6. þet ure Drihten hine crunede mid blisse, and  
 mid wurðscipe, and sette hine ouer his hondiwerc.  
 . . . Al . . . þing ure Drihten dude ùnder his fotan.  
 H. 1. 129. 18-22.

<sup>1</sup> Ed. upen.

<sup>2</sup> Cf. A. V.

24. 1. Drihtines is te eorðe, and al þat hit fulles werld,  
and al þat trin wunedð. H. I. 271. 5-6.
24. 8. Drihti[n] is mahti, strong, and kene i fihte.<sup>1</sup>  
H. I. 273. 11.
37. 4-5. Haue þi licung ine Godd, and he wule giuen  
þe bonen of þine heorte. Vnwrih him þene wei  
þet is þi wilnunge, and he wule hit forðen.  
H. I. 215. 6-8.
37. 27. Buh from uuele, and do god. H. I. 117. 33-34.
51. 2. Clense me of alle mine fule sunen. H. I. 73. 21-22.
51. 7. Bi-spreng me, Lauerd, mid buhsumnesse, þenne  
wurðe ic clene. H. I. 73. 19-20.
70. 5. Ic em þarua and wrecche, ac, God, fulst þu me.  
H. I. 115. 7-8.
72. 12. Drihten alesde þene wrechan, . . . and þen  
werchan þe wes al helfles. H. I. 129. 14-15.
84. 4. Eadi beoð þeo . . . þe i þin<sup>2</sup> hus wunieð; ha  
schulen herien þe from [worlde into worlde.]  
H. I. 265. 2-3.
97. 3. Þet fur scal gan biforen, and forbernen abuten  
his<sup>3</sup> fon. H. I. 143. 14-15.
107. 14, 16. He to-þruste þa stelene gate, and tobrec  
þa irene barren. . . . He ledde heom of þeostran  
and of scadewe of<sup>4</sup> deaðe.<sup>5</sup> H. I. 131. 9-12.
116. 12. Lauerd, hwat mai i gelde þe for al þat tu  
haues giuen me? H. I. 285. 16 cf. 17.
118. 24. Þis is þe dei þet God madeð; beo we bliðe  
and glade on þis dei. H. I. 139 (xiv). 19-20.
126. 6. Heo oden wepende and sowen, and sculen eft  
cumen mid blisse and mawen. H. I. 155. (xvii). 6-7.
141. 8. To þe . . . is al mi trust. H. I. 197. 125.

## PROVERBS.

8. 31. Mine esten beoð wunian mid mannen bearnen.  
H. I. 241. 4.

<sup>1</sup> Ed. ifihte.<sup>2</sup> Ed. ipin.<sup>3</sup> Ed. him.<sup>4</sup> Ed. and of.<sup>5</sup> The order of verses is inverted.

- 10.29. Godes wei is streinðe þe anfalde monne.

H. I. 151. 24-25.

ECCLESIASTES.

- 7.9. Wreððe hafð wununge on þes dusian bosme.

H. I. 105. 23-24.

- 10.16. Wa þere þeode þer þe king bið child, and þer  
þa aldormen etað on erne margen. H. I. 115. 30-31.

SONG OF SOLOMON.

- 2.6. Mi leofmonnes luft erm halt up min heaued, . . .  
and his riht erm schal biclupen me abuten.

H. I. 213. 24-25. cf. 26-30.

- 8.3. *See* 2.6.

ISAIAH.

- 1.16. Wascheð ou and wonieð clene. H. I. 73. 17.

Beoð iweschen and w[u]nieð clene. H. I. 159. 3.

- 1.16-17. Iswikeð unrihtwisra dedan, and leorniað god  
to wurchenne. H. I. 117. 32-33.

- 40.3. Rereð up Drihtenes wei, and makiet his weoges  
rihte. H. I. 5. 34-35. cf. 7. 1.

- 49.15. Magie wiman forzetten his oge cild, þat hi ne  
milsa hire barn of hire ogen innoð? And zief hi  
forziet, þah hweðer nell ic forzete þe. H. I. 235. 3-5.

- 53.7. Vre Drihten wes iled to sleze al swa me dede  
a scep, and he nefre þa ne undude his muð.

H. I. 121. 26-27.

Ure Drihten wes ioffred for-þi þe he hit walde<sup>1</sup>.

H. I. 121. 31-32.

LAMENTATIONS.

- 1.12. Ge alle þe ferað þene wei, abidað, . . . and lokiað  
hweðer enies monnes sar beo iliche mine sare.

H. I. 121. 21-22.

EZEKIEL.

- 3.17-19. Ic þe zef to scawere mine folke Israeles hirede,  
þet þu ihere mine word, and of mine muðe mine

<sup>1</sup> Vulg.

speche heom cuðe. And gif þu þan unrihtwisan  
nult his unrihtwisnesse seggen, þenne swelt þe  
unrihtwise on his unrihtwisnesse, and ic ofga  
et þe . . . his blod; and gif þu wernast þane un-  
rihtwise mon, and he nule icherran from his sun-  
nan, þurh þe he swelt on his unrihtwisnesse, and  
þine saule bið aleded.

H. I. 117. 9-15.

33. 7-9. See 3. 17-19.

### HOSEA.

13. 14. Ðu deað, ic wulle beon þin deð; and þu helle,  
ic wulle beon ðin bite.

H. I. 123. 20-21.

### MALACHI.

1. 6. ' Gif ic fader am<sup>1</sup>, wer his mi manscipe? Gif ic  
hlaford, wer his mine ageie?

H. I. 235. 8-10.

### WISDOM OF SOLOMON.

2. 24. Þurh nið and onde com deð into þe worlde.

H. I. 153. 25-26; cf. 36.

### ECCLESIASTICUS.

3. 30. Al swa þet water acwencheð þet fur, swa þa  
elmesse acwencheð þa sunne.

H. I. 37. 36-39. 1.

Alswa weter acwencheð fur, alswa elmesdede  
acwencheð sunne.

H. I. 135. 32.

### MATTHEW.

3. 2. Cumeð to sunbote, and forleteð eower sunne,  
for domes dei nehlecnet.

H. I. 145 (xv). 20-21.

3. 3. See Isaiah 40. 3.

3. 16-17. See Luke 3. 22.

3. 17. Her is min child, þe me is swiðe leof.

H. I. 113. 22.

4. 17. See 3. 2.

5. 3. Eadige beoð þa wrecchan þe on gaste beoð  
wrecchan, for heore is heouenriche murhðe.

H. I. 113. 36-115. 1.

<sup>1</sup> Ed. ham.



5. 7. Iselie beoð efre þa mildheortan, for þi heo imetað  
þa mildheortnesse. H. I. 109. 31-32.
6. 9-13. Vre feder þet in heouene is, . . .  
þi nome beo iblecced. . . .  
Cume þi riche. . . .  
þin (agen) wille beo . . .  
In orðe . . .  
Al swa is in heouene þin (agen wil) . . .  
Gif us to dei ure deies bred. . . .  
Vre gultes . . . bon us forzeuen  
Al swa we doþ alle men. . . .  
Ne led us noht in to costnunga, . . .  
Ac þu from alle ufele us ales. H. I. 55. 2-71. 276.
6. 9. þu ure feder þe ert on heouene. H. I. 113. 28.  
Vre feder þe ert in heouene. H. I. 125. 3-5.
6. 12. Forgef us alle ure gultes, swa we forzeueð þan  
monne þe us to agulteð. H. I. 39. 16-17.
6. 14. Swa se þu forzeuest þam monne þe wið þe  
agulteð, swa þin Drihtin forzeueð þe þine misdede.  
H. I. 39. 12-13.
6. 24. He ne mei nawiht luuie God, and ec his ehte.  
H. I. 147. 11.  
Nan ne mai twan hlaforde . . . þowie.  
H. I. 241 (xxvi). 8-9.
7. 2. Biðon ilke imet þe ge meteg nuðe, scal eft beon  
imeten eower mede. H. I. 137. 29-30.
7. 6. Ne sculen ge nawiht gimstones leggen swinen  
(to mete). H. I. 135. 10.
7. 12. Crist þe haueð ihate þet þu beode eilcmon al  
swa þu waldest þat me dude þe. . . . H. I. 17. 34-35.
13. 3-8. See Luke 8. 5-8, 11.
16. 24. Hwa se wile cume efter me, for-sake him  
seolf, and bere his rode, and folege me.  
H. I. 145 (xv). 10-11.
16. 24. Hwa se wule cume efter me, forsake him solf,  
and bere his rode, and folege me. H. I. 147. 13-14.

16.27. God . . . wile gælden eche men his mede efter his werke. H. I. 143. 23-24.

19.29. Alle þa þet forleteð fader oðer moder, suster oðer broðer . . . for mine nome, heo sculen underfon hundfalde mede, and lif buten ende.

H. I. 145 (xv). 24. 147. 2.

20.16. Hwi boð folc iclepede and swa lut icorene?

H. I. 165. 104.

21.1-4, 6-9. þe helend nehlechede to-ward Jerusalem . . . mid his apostles. . . . þa he com to þere dune Oliueti, . . . þa sende he is ii leornicnihtes and oþed to heom, Goð<sup>1</sup> in þane castel þat is ongein eou, and ge finded redliche þar ane asse ge-bunden mid hire colt; unbinded heo, and leaded heo to me. Ȝif eniman seid eawiht to eou, segged þet þe Lauerd haued þar-of neode, and redliche heo eou leted fere þer-mid. þa apostles eoden and deden<sup>2</sup> alswa þe Helende heom het. Heo nomen þe asse and here colt, . . . and duden heore claþes uppon.<sup>3</sup> . . . Moni of þan floc manna . . . nomen heore claþes . . . and streihten . . . inne þe weye. . . . þa oðre men . . . stizen uppon þe treowe, and nomen þa twigga and þa blostme, and . . . bistreweden al þane weye. . . . And al þe Hebreisce folc þe eode efter him and biuoren him sungun . . . and cweþen, . . . He is iblesced þe þe her cumet on Drihtenes nome.

H. I. 3. 3-5. 8.

22.14. *See* 20.16.

22.37. *See* Deuteronomy 6.5.

22.37-39. Luuien God mid ure mihte, . . .

Mid ure saule, . . .

þis is þe furste bode . . .

And þis oðer . . .

Is ilich, . . .

<sup>1</sup> Ed. God.

<sup>2</sup> Ed. dedeun.

<sup>3</sup> Ed. huppon.

Luuiē þi cristen euenling

Alswa þe seoluen . . . H. I. 55. 29-57. 40. cf. 65. 199-200.

Luuiē we God mid vre heorte and mid al  
vre mihte

And vre emcristene also suelf. H. I. 177. 305-306.

24. 43. Gef þes lauerd wiste . . . hwenne ant hwuch  
time þe þeof walde cume to his hus, he walde  
wakien, ne nalde he nawt þolien þe þeof forte  
breoken hire. H. I. 245 (xxviii). 5-7.

25. 21. Ga . . . in to þi lauerdes blisse. H. I. 263. 34-35.

25. 41. Witeð into ece fer þe is gearced mine fo and  
his zegen[g]. H. I. 239. 36-241. 1.

28. 20. Ic seolf beo mid eow alle dazen a þet<sup>1</sup> endunge  
þissere weorlde. H. I. 119. 15-16.

### MARK.

1. 3. See Isaiah 40. 3.

1. 10-11. See Luke 3. 22.

4. 3-8, 11. See Luke 8. 5-8, 11.

4. 24. See Matthew 7. 2.

8. 34. See Matthew 16. 24.

10. 29-30. See Matthew 19. 29.

11. 1-7. See Matthew 21. 1-4, 6-9.

12. 30-31. See Matthew 22. 37-39.

### LUKE.

1. 31, 34. þu scald underfon an child in þi wombe and  
bere knaue child, and haten hit Helend, and hit  
scal king bon on þet endelesse kineriche. And  
þet . . . meiden onswerede and seide, . . . Hu scal  
þat bon, soþþen na mon mine likame irined ne  
mid me flescliche nefde to donne? þa onswerede  
þe engel and seide, Spiritus sanctus, et cetera.

H. I. 77. 21-26.

1. 42. þu ert . . . blisful ouer alle wummen. H. I. 191. 19.

<sup>1</sup> Ed. aþet.

1. 52. Drihtin aworpeð þa modian of heore heh setle  
and on-hefð þe mildan. H. 1. 113. 12-13.
3. 4. See Isaiah 40. 3.
3. 22. þe Halie Gast com uppen ure Drihten in ane  
culfre liche, and iherde his fader stefne of heouene,  
and seide, . . . þis is min loue sune þet me wel  
likeð. H. 1. 141. 24-27.
6. 21. Eadi beoð þa ilke þe nu wepeð, . . . for heo  
sceolen beon igledeð. H. 39. 5-6.
6. 38. See Matthew 7. 2.
8. 5-9, 11. A . . . mon ferde ut and seow, and sum of  
þe sede feol an uppe þe stane, and þer adruzeð;  
and sum among þeornen, and þer aswond; and  
sum bi þe weie, and were to-treden and fugeles  
hit freten; and sum on gode eorðe, and þet com  
wel forð. Ðeo apostles hine beden þet he scalde  
suggen hwet þeo sage bicweðe, and he seide,  
Godes word is sed. H. 1. 133. 19-26.
9. 23. See Matthew 16. 24.
10. 27. See Matthew 22. 37-39.
10. 30-35. A mon lihte from Ierusalem into Ierico  
and fol imong þoues ho him bireueden and ho  
him ferwundeden and letten hine liggen half quic,  
and wenden forð. þer com a prost bi þe weie  
and him nawiht ne help, and wende forð; þer  
com an diacne, *et cetera*. þa com þer an helendis  
mon and heuede roupe of him and wesch his  
wunden mid wine and smerede mid oli and bond  
his wunden and brohte him uppon<sup>1</sup> his werue  
and brohte him to an horshuse<sup>2</sup> and bitahte hine  
þe horshorde<sup>3</sup> to witene. A þe margen bitahte  
him twa peneges to spenen on him, and seide,  
And gif þu mare spenest of þine, hwan ic azen  
cherre, al ic þe zelde. H. 1. 79. 3-13.

<sup>1</sup> Ed. huppen.<sup>2</sup> Ed. hors huse.<sup>3</sup> Ed. hors horde.

11. 2. *See* Matthew 6. 9.

11. 4. *See* Matthew 6. 12.

11. 28. *Æ*die and blessedde beon alle þeo þe ihereð  
Godes weordes and heom athaldeð.

H. I. 47. (v). 18-19.

11. 41. Deleð elmesse and alle þing eow beoð clene.

H. I. III. 13-14.

12. 39. *See* Matthew 24. 43.

12. 49. Ic com forðon þet ic walde sendan fur on  
eorðan, and ic wile þat hit berne. H. I. 97. 4-6.

15. 3-7. Hi-refen and syn[f]ulle<sup>1</sup> men geneahlehton þan  
Helende and woldan his lare gehiran. þa cearod-  
on þa sunder halzan and þa boceras þer heðen  
þeode for þan se Helende under-feng þa sin-  
fullan and ham mid imone hafede. þa sede se  
Helende . . . þis bispell. Hwylc eower hefð an  
hu[n]dred sceap, gif he fo[r]list an þara sceaþe, la,  
hune<sup>2</sup> forlet he nezon and hunneozontie<sup>3</sup> a westene  
and geð secende þat an þe him losede? Gif  
he hit þan gemet, he hit berð an his eaxlun . . .  
blissiende. þan he ham cymð he zelaðeð his  
frend and nichibures him to, and cweð, Blissiað  
mid me fo[r]þan þe ic imete mi sceaþe þe me  
losede. Ic sege eow þat mare blisse bið an hefene  
be anon synfulle man gif he his synnen mid ded-  
bote bereuseð þan him si be nigon and hund  
negontie rihtwisan þe ne beofiað nanre dedbote.<sup>4</sup>

H. I. 243 (xxvii). 2-245. 12.

16. 13. *See* Matthew 6. 24.

19. 29-35. *See* Matthew 21. 1-4, 6-9.

21. 19. On eower ipulde ze habbeð eower saulen  
ihaldene.

H. I. 105. 21-22.

22. 44. þu was i swa strang a swing þat te swat as  
blodes dropes dune to þe eorðe. H. I. 281, 20-21, cf. 19.

<sup>1</sup> Ed. synþulle.

<sup>2</sup> Ed. la hune.

<sup>3</sup> Ed. hun neozontie.

<sup>4</sup> Ed. ded bote.



## JOHN.

1. 29. þet . . . lomb . . . þe binimeð middanerdes sunne.  
H. I. 127. 17-18.
1. 32. *See* Luke 3. 22.
6. 51. Ic am cwuce bread þe astah fram hefene.  
H. I. 241. 7-9.
9. 31. Sunfulles monnes bone nulle God Almihtin  
iheren.  
H. 137. 21-22.
12. 47. Ac he ne com na to demane moncun . . . ac  
to helenne.  
H. I. 95. 4-5.
13. 34. *See* 15. 12.
14. 6. Ic em þe wei, and þa soðfastnesse, and þet eche  
lif; ne mai nan man bicuman to mine heouenliche  
fadere butan þurh me.  
H. I. 119. 8-10. cf 7.
15. 12. Ðis is min bibode and min heste þet ge luuian  
eou bitwixan alswa ic luuede eou.  
H. I. 125. 17-19.
17. 3. þat is . . . eche lif to . . . cnawen sod Godd ant  
him þat he sende, Ihesu Christ.  
H. I. 263. 9-10.
20. 19. He com among his disciples þer þe geten  
were ilokene, þet wes a sunnedai, and seiðe to  
heom, Sehtnesse<sup>1</sup> beo mid eou.  
H. I. 141. 33-34.
20. 22. Crist ableow . . . ofer þa apostlas . . . þus  
cweðinde, Onfoð Haline Gast.  
H. I. 99. 15-27.

## ACTS.

2. 1-8, 12-19, 34-35, 37-38, 41-42, 45. Cristes apostles weren  
wuniende edmodliche . . . on ane upflore. . . .  
þa on þisse deie, þet is, Pentecostes, and Witte-  
sunnedeie, com ferliche muchel swei of heofne  
and fulde al þa upfleunge mid fure. And wes  
isezen biforan heore elche swilc hit were furene  
tungen, and heo weren þa alle ifullede mid þan  
Halie Gast, and on-gunnen to spoken mid mis-  
lichen spechen bi þam þet þe halie gast him tahte.  
þa weren þer igedered wiðinne þere buruh of Ieru-

<sup>1</sup> Ed. setnesse.

salem trowfeste men of elchere þeode þet under heofene erdeden, . . . and heor eclicnew<sup>1</sup> his ahzene speche. þa iwarð þat folc swiðe abluied, and mid wundrunge cweðen, . . . La, hu ne beað þa þet here specað Galileisce, and ure elc iherden hu hi spechen ure speche on þan þat we akenned weren. La, hwet<sup>2</sup> scal þis beon? þa seiden þa Iudeiscen men a bismer, þas men beoð mid miste fordrencte. þa and-wurde Petrus, Hit is undertid, hu mihte we on þissere tide beon fordrencte? Ac þes witegan cwide, Iohles, is ifulled. God cweð purh þes witegan muð þet he walde his gast asendan ofer mennesc flesc and monna bern sculen witegan. And ic sende min tacna geond þa eorðe . . . Alswa Dauid . . . witegede<sup>3</sup>, . . . Drihten cweð to mine Drihtene, Site to mine riht alfe forð þet ic alegge þine feond under þine fot-sceomele. þa þet folc þis iherde þa iturne heore mod, and seden to þan apostlan, Leofmen, hwet is us to donne? þa and-wurde Petrus, Bi-reowsiað eo[w]re sunnan and underfoð fuluht on Cristes nome, þenne beoð eowre sunnen aleide and ge underfoð þene Halie Gast. þa underfengen heo his lare and buzen to fulehte on þon deie þreo þusend monna. And þa weren alle mid sibsumnesse . . . and salden heore ehte . . . and heo hit delden elcan alswa heo neode hefde.

H. I. 89. 21-91. 19.

4. 32, 34-35. þa iweorden alle þos ilefede men swulche hi alle hefden ane heorte and ane sawle, ne heore nan nefden sunderlich ehte, ac heom alen wes imene heore þing, ne þer nas nan wone bi-twuxan heom, and þa þet lond hefden, he hit sealden and þet wurþ brohten to þes apostlas fotan, and heo hit delden elchun alswa heo neode hefden. H. I. 91. 20-25.

<sup>1</sup> Elc icnew? <sup>2</sup> Ed. la hwet. <sup>3</sup> Verse 33 is freely paraphrased.

8.32. *See* Isaiah 53. 7.

10.42. *See* 2 Timothy 4. 1.

### ROMANS.

2. 6. *See* Matthew 16. 27.

6. 11. þæt ich to þe world beo dead and euer liuie to þe.

H. I. 211. 22-23.

8.32. God ne sparede na his agene berne, ac gef hine  
to cwale for us alle.

H. I. 121. 5-6.

8.35, 38, 39. Hwet mei tweamen us from Godd? . . .  
[Ih] am siker . . . [þat ne schal lif ne deð, ne  
wa, ne wunne] nowðer [to dealen us ant his luue].

H. I. 265. 21-23.

### 1 CORINTHIANS.

11.31. Ȝif we ne fordemden us seoluen ne schulde  
we nout beon elles hwar fordemed.

H. I. 211. 1-3.

12.8-11. Summe men he ȝif wisdom and speche,  
summe god iðonc, summe muchele ileafe, summe  
mihte to helene un-trume men, summe witegunge,  
summe iscead godra gast and ufele. Summe he  
ȝifð misliche irord, summen man irecdnesse of  
misliche spechen. Ealle þas þing . . . deð þa Haliza  
Gast, to delende uwilchen bi þan þet him iwurð.

H. I. 97. 17-22.

### 2 CORINTHIANS.

5.10. Ec efter þet he hefð<sup>1</sup> idon s[c]al þer þenne  
[beon] idemet.

H. I. 171. 171.

6.2. Nu beoð icumen þa bicumeliche dages and þa  
halie dages.

H. I. 11 (11) 2-3.

9.6. þe mon þet lutel seweð he scal lutel mage; and  
þe ðe saweð on blescunge, he scal mawen of  
blescunge.

H. I. 131 (xiii). 10-12.

þe þe saweð nu on blescunge, he scal eft mowen  
of blescunge.

H. I. 137. 32-33.

<sup>1</sup> Ed. efð.

GALATIANS.

- 2.20. Ic liuie naut ic, ac Crist liueð in me.  
H. I. 189. 9-10.  
Ich liuie nout ich, auh Crist liueð in me.  
H. I. 211. 24-25.  
6.7. Æuric mon scal eft mowen bi þon þe he nu  
saweð.  
H. I. 137. 31-32.  
6.14. Beo ðe world [dead] to me, and me to þe worlde.  
H. I. 211. 19.

EPHESIANS.

- 6.12. We ne agen naut to fihten to-geines fleis and  
blod, ah to-geines þa awariede gastes þet weldeð  
þosternesse.  
H. I. 153. 12-14.  
6.13, 16-17. Scrudeð ow mid Godes wepne, and nimeð  
gode ileue to burne, to hope to helme, soðe luue  
to scelde<sup>1</sup>, Godes word to sworde. H. I. 155. 7-9.

PHILIPPIANS.

- 1.23. Ich walde þet ich ded were, for me longeð to  
Criste.  
H. I. 157. 34-35.  
2.7. He wes imacad to monne ilicnesse and iwunden  
mid flesce al swa mon.  
H. I. 127. 5-7.  
2.8. Crist, Godes sune, wes ibuhsum þan heuenliche  
federe to þa deðe.  
H. I. 121. 8-9.  
3.20. Ure erde is in houene.  
H. I. 157. 25.

1 TIMOTHY.

- 6.15. Alra kingene king and alra hlaforden hlaford.  
H. I. 219. 1.  
6.15. King ofer alle kingen, and hlaford ofer alle  
hlaforden.  
H. I. 233. 9-10.

2 TIMOTHY.

- 4.1. He scal deme þa quike and þa dede.  
H. I. 171. 190.  
4.1. Cume a domesdai to demen boðe cwiike and  
deade.  
H. I. 209. 18.

<sup>1</sup> Influenced by 1 Thess. 5. 8.

## HEBREWS.

- 11.6. Ne mei na man do þing þet beo God iqueme  
bute he habbe rihte ileue mid him. H. I. 73. 11-12.  
12.7-8. Ðurh-wuniað on steore, and ge beoð swilche  
forligeres gif ge libbað butan steore. H. I. 117. 29-30.  
12.29. God is . . . þet niminde fur. H. I. 97. 2-3.

## JAMES.

- 1.8. þe twafalde mon is unstaþelfest on alle his weies.  
H. I. 151. 27-28.  
4.6. Drihten widset þan pruden, and gemed þan ed-  
meodan streinþe. H. I. 113. 15-16.  
4.7. Etstont þen feont, ant he flið anan riht.  
H. I. 255. 11.

## 1 PETER.

- 1.18-19. Ge ne beoð ne alesde of deofles anwalde  
mid gold ne mid seolure, ac beoð mid þan deore-  
wurpe bleode of þan clenan and of þan unwem-  
medan lombe. H. I. 127. 14-16.  
5.5. *See James 4.6.*  
5.8. þe deofel . . . geð abutan alswa þe gredie leo  
sechinde hwen he maze fordon. H. I. 127. 27-28.

## 1 JOHN.

- 3.2. Beoð . . . ilich him, iþe ilke wlite þat he is, for  
ha seoð him as he is, nebbe to nebbe.<sup>1</sup>  
H. I. 263. 11-12.  
3.14. þe mon þe hetað his broðer, he wunað in deaðe.  
H. I. 125. 9-10.  
3.18. Luuian . . . naut one mid worde ne mid tunge,  
ac ec mid worke and soðfestnesse. H. I. 125. 21-22.  
4.19. Luuian we ure Drihten, for þon he luuede us  
er we hine. H. I. 123. 33-34.  
4.20. þe þet ne lufað his broðer þene þat he isihð,  
hu mei he lufian God þene þet he ne isihð  
licomliche? H. I. 99. 26-28.

<sup>1</sup> The last phrase is from 1 Cor. 13.12.



- 4.20. þe mon þe seið þet he luuað God and hateð  
his broðer, he is lihzare, for þe mon þe ne luuað  
na his broðer þe he isið, hu mei he luuian wel  
ure Drihten þe he naut ne isihð? H. I. 125. 11-14.

REVELATION.

- 7.17. Godd . . . haueð alle teares iwipet of hare ehnen.

H. I. 261. 20.

- 17.14. *See* 1 Timothy 6. 15.

- 19.16. *See* 1 Timothy 6. 15.

- 20.13. *See* 2 Corinthians 5. 10.

## OLD ENGLISH HOMILIES 2.

### GENESIS.

- 3.16. On sorege þu shalt child kennen and beren.  
H. 2. 179. 32.
- 3.17. For þat þu ete þat ich þe forboden hadde  
waried wurde [þe eorðe] on þine werke.  
H. 2. 181. 24-26.
- 3.19. On þine nebbes swote þu shalt þin bred noten.  
H. 2. 181. 11.
- 15.5. Bi-hold up to heuene, . . . and tel þe sterres gif  
þu miht, for swich shal ben þin ofspri[n]g.<sup>1</sup>

H. 2. 153 (xxvi). 22-24.

### JOB.

- 1.1. *See* 1.8.
- 1.8. He was admod, . . . and rihtwis, . . . and godfruht,  
. . . and loðles. Nis on eorðe non oðer his liche.  
H. 2. 167 (xxviii). 6-7, 9.
- 1.8. He was ofeald man, and rih[t]wis, and Godfriht.  
H. 2. 187. 28.
- 1.21. Ure Louerd hit gaf, ure Louerd it binam; . . .  
hered beo his holi name. H. 2. 197. 10-12.
- 2.3. *See* 1.8.
- 7.1.<sup>2</sup> Mannes liflode buuen eorðe is fardung.  
H. 2. 189. 15-16.
- 14.2. He is fleonde alse shadewe, and ne stont neure  
on one stede. H. 2. 175. 25-26.
- 42.6. Ich haue syneged, and gabbe me suluen þer-  
offe, and pine me seluen on aschen and on iselen.

H. 2. 65. 18-19.

### PSALMS.

- 1.1. And turnde on þe hinderfulle rede. And stod  
on þe weie of synnes. And set on þe setle of  
unhele. H. 2. 59 (xi). 13-15.

<sup>1</sup> Ed. of spring.

<sup>2</sup> Ascribed to Tobit.

- 7.12. Bute [we] turnen to Gode anradliche, he wile  
his swerd dragen. H. 2. 61. 22.
- 18.9. Ðe heuene abeh and dun asteh, and steh eft  
abuuen cherubin. H. 2. 111. 22-24; cf. 145 (xxv). 9.
- 24.7-10. Gie maisterlinges herwið-innen openedð giure  
gaten, and ech gate untinedð giu seluen to-genes  
þe king of blisse þe wile faren herin. . . . Hwat is  
þis blissene king? He þe is alre mihtene Louerd,  
he is alre blissene king. H. 2. 115. 18-23.
- 24.7-8. Ge maisterlinges, . . . openedð giwer gaten. þe  
king of blisse wile faren herin. . . . þe Louerd þe  
is strong and mihti and on fehte. H. 2. 113. 8-13.
- 25.10. Godes weie . . . is mild-hertnesse and soð-  
fastnesse. H. 2. 187. 31-32.
- 25.15. Eure beo mine ezene opene to ure Drihten,  
for . . . he . . . of þis wersed grune mine fet breiden.  
H. 2. 217. 18-20.
- 26.4. Ne held ich nefre wel mid hem þe gon to  
idelnesse. H. 2. 211. 24.  
Nelle ich nefre gon þider in þere me swich  
unriht drigeð. H. 2. 213. 18-19.
- 26.5. Me is andsete þe samninge of þe hinderfulle,  
for<sup>1</sup> . . . hie ben loðe God. H. 2. 215. 3-5.
- 32.1. Edie ben alle þo þe here giltyes ben atleten, and  
helid here sinnes. H. 2. 69. 15.
- 37.27. Forbue iuel and do god. H. 2. 63. 1-2.
- 44.15. Min shamfestnesse is to-genes me.  
H. 2. 73. 26-28.
- 44.26. Aris . . . and elp me up. H. 2. 103. 5-6.
- 47.5. Ure Drihten steh on wordlesse songe and on  
bemene stefne. H. 2. 113. 29-30; cf. 115. 3-4.
- 49.10. Hie bileueð uncuðe me[n] þe aihte þe hie  
forleten habbeð. H. 2. 183. 26-27.

<sup>1</sup> Probably with reference to Ps. 139. 21.

- 50.3. Ðanne cumeð ure Drihten openliche. . . . And giet þanne þat fur berneð biforen him, and storm<sup>1</sup> beð muchel al abuten him. H. 2. 171. 27-30.
- 51.7. Bispreng me mid edmodnesse, Louerd, þanne be ich clene. H. 2. 17. 5.
- 53.2-3. Ure Drihten . . . bihe of houene to mannen, and lokede gif here ani understoden oðer bi-sohten him, and seh þat alle hie turnden fro him hem seluen, and of hem alle ne was bute on<sup>2</sup> þat dide anie gode dede. H. 2. 121 (xxi). 17-21.
- 69.15. Louerd, ne þaue þu þat storm me duue, ne þat þe deul me swelge, ne þat þe bit tune ouer me his muð. H. 2. 43. 15-16.
- 73.23-24. Ðu helde mi riht hond, and leddest me on þine wille and understode me mid wurdscipe. H. 2. 165. 27-28.
- 78.24-25. He let hem reine manne to bi-liue, and gef hem bred of heuene, and men eten englene [bred]. H. 2. 99. 14-16.
- 93.3. Ðe water stormes an-hefden here stefne. . . . Ðe water stremes on-heueden up here undes. H. 2. 177. 20-21, 28.
- 93.4. Wunderliche ben þe sæ ut sondes, and wunderful is ure Louerd on þeunesse. H. 2. 177. 35-36.
- 94.19. Also fele sorinesses swo ich haue on min herte, . . . mid also fele frefringe þu hauest blissed min soule. H. 2. 71. 4-5.
- 106.1. Kneoweð ure Louerd, for þat he is wel god, and swo mild heorted. H. 2. 71-9-10.
- 107.14, 16. Ure Helende brac þo þe irene þerre and alto shiurede þe giaten. . . . And he brac here bendes and ledde hem ut of þestarnesse and of deaðes shadewe.<sup>3</sup> H. 2. 113. 16-22.

^ 1 Ed. storem.    2 Adding to the Vulgate a reference to Christ.

3 The order of clauses is inverted.

- 116.5. Vre Louerd is mild heorted and rihtwis.  
H. 2. 59 (xi). 18.
- 118.24. Þis dai haueð ure Drihten maked to gladien  
and to blissen us. H. 2. 93 (xvi). 2-3.
- 119.110. Ðe sinfulle haueð leid grune me to henten,  
and ich ne forlet þine bode. H. 2. 209 (xxxiii). 2-3.
- 124.7. Ure soule is abroiden of þe hunte grune.  
H. 2. 209 (xxxiii). 20.
- 130.1-2. On diepe wosiðes ich clupe to þe Hlouerd.  
Hlouerd her mine stefne. H. 2. 43. 29-30.
- 137.3-4. Singeð us of þe lofsonges<sup>1</sup> of Syon. Hu  
muge we singen Godes loft song in uncuðe londe?  
H. 2. (ix). 51. 26-53. 3.
- 137.6. Cleued be mi tunge to mine cheken gif ich  
forgete þe, Ierusalem. H. 2. 73. 7-8.
- 141.9. Louerd, shild me wið þat grune þat hie leid  
hauen me to henten. H. 2. 209 (xxxiii). 7-8.

### PROVERBS.

- 10.29. Godes wei is strong þe ofealde man.  
H. 2. 187. 17-18.
- 30.8. Louerd, ne gif þu me noþer ne woreld winne  
ne meseise, ac mi bare bileue. H. 2. 43. 22-23.

### SONG OF SOLOMON.

- 2.8. Here he cumeð stridende fro dune to dune, and  
ouer strit þe cnolles. H. 2. 111. 34-35.
- 6.10. Hwat is þis þe astihgd also dairieme<sup>2</sup>, fair also  
mone, icoren also sunne? H. 2. 167. 8-9.

### ISAIAH.

- 1.16. Wasseð geu, and wunieð clene. H. 2. 17. 2.  
Wassheð giu, and wunieð clene. H. 2. 151. 3.
- 5.22. Wo þo ilche þat ben mihti to drinken.  
H. 2. 55. 21-22.

<sup>1</sup> Ed. loft songes.

<sup>2</sup> Ed. dai rieme.



11.1-2. An gerd sal spruten of Iesse more and an  
blosme stien of þare more, and uppe þare blosme  
resten þe holie gost. H. 2. 217 (xxxiv). 1-3.

24.2. Prest sal leden his lif also lewede mæn.

H. 2. 163. 24.

55.7. Forlete þe iuele man his wei and þe unriht-  
wise his fele unnete speche, and turne to Gode.

H. 2. 69. 24-25.

58.6. Þat me is quemere þet unbindeð þe bendes of  
widerfulnesse and þo ouersemde burden.

H. 2. 63. 32-34.

### JEREMIAH.

17.5. Cursed be þe man þe leueð upon<sup>1</sup> hwate<sup>2</sup>.

H. 2. 11. 18-19.

### ZECHARIAH.

1.3. Turneð giu to me, and ich wile turne me to giu.

H. 2. 61. 14-15.

14.5. Ure Louerd wile cume, and alle hise halegen  
mid him.

H. 2. 5. 6-7.

### MALACHI.

4.2. Of þe is arisen þe sunne of rihtwisnesse.

H. 2. 109 (xix). 21-22.

### WISDOM.

2.24. Ðurch onde com deað in to þe worelde.

H. 2. 191. 14.

### ECCLESIASTICUS.

3.30. Also water quenched fur, also almes quenched  
sinne.

H. 2. 157. 15.

30.23. (Vulg. 24.) Haue reoðe of ðin ogen sofle, þenne  
likeste Gode.

H. 2. 95. 32-33.

### MATTHEW.

3.4. Stark haire of oluete his wede, wilde hunie  
and languste his mede.

H. 2. 127. 29-30.

6.9-13. Fader ure þu ert in heuene, . . . bledsed be  
þi name. . . . Cume þi rixlinge. . . . Wurðe þi

<sup>1</sup> Ed. upen.

<sup>2</sup> Vulg., *in homine*.

wil on eorðe swo hit is on heuene. . . . Gif us to dai ure daihwamliche bred. . . . And swo forgiue us ure gultes, swo we don hem here þe us agult habbeð. Lauerd shild us fram elche pine of helle, . . . ac les us . . . of iuele. Amen. H. 2. 25-31.

6. 9-13. Vroure . . . fader heouenliche Drichte,  
Iherd ze beo þin holi nome . . .  
Al swo is in heouene heg in eorþe beo þin wille. . . .  
Vre dagwunelich<sup>1</sup> bred, Louerd, þu vs sende. . . .  
Fader, forgif vs ure gult and eke alle ure sunne,  
Al swo we doð þe us habbeð igruld. . . .  
Bring us ut of . . . fondinge. H. 2. 258-259.

7. 2. See Luke 6. 38.

9. 13. Ich com to clepen þo forsingede to sinbote.  
H. 2. 121 (xxi). 10.

10. 16. Here ich giu sende also shep amang wulfes;  
beoð þenne ziepe . . . also þe neddre. H. 2. 195. 14-16.

11. 10. Here ich sende min engel biforen þine nebbe  
þe shal ruden þine weie to-fore þe. H. 2. 133. 27-28.

11. 11. Of alle þe bernes þe ben boren of wifes bosem, nis  
non more þenne Iohan þe fulcnere. H. 2. 131 (xxii). 6-7.  
Of alle wifes children nis non more þanne . . .  
Iohan Baptiste. H. 2. 137. 12-13.

11. 29. Lerneð of me, for þat ich am milde and admod  
on herte. H. 2. 89 (xv). 16-17.

12. 38-39, 41-45. Meister, we wolden sen sum fortocne  
of þe. . . . And he hem gaf to andswere, . . . þus  
queðinde, . . . Iuel mennish<sup>2</sup> and forhored mannish  
acseð after fortocne of heuene, and hie ne shulen  
hauen bute eorðliche, . . . fortocne bi Ionan þe  
prophete. . . . On domes dai shal þat folc arisen  
on þe michele dome and fordemen þis mannish . . .  
for þat þe hie undernomen þe wise lore of Ionan  
þe prophete, and lete here sinnes. . . . þe soðe quen

<sup>1</sup> Ed. dag wunelich.

<sup>2</sup> Ed. iuelmannish.

shal a domes [dai] arisen on þe michele mote and  
fordemen þis frakede folc. For þat hie com fro  
þe wereldes ende to heren salomones wisdom. . . .  
Ðenne þe iuele gost fared ut of þe manne and  
weued wide and wandred ouer al fro drige stede  
to oder sechende reste. . . . And þenne he a  
none ne mai, he seið to him seluen, . . . Ich wile  
turnen agen to mine huse þe ich er ut of wende. . . .  
And cumed þerto, and fint hit emti, and mid be-  
seme clene swopen, and faire maked. . . . And  
þanne ferde þe fule gost and seuene oðre gostes  
mid him forcuðere þen him self were . . . into his  
wunienge: . . . and þerfore<sup>1</sup> was here ende werse  
þane here biginnenge.

H. 2. 81 (xiv). 12-87. 34.

12. 45. And þerfore wurð here ende werse þene here  
beginninge.

H. 2. 83. 14-15.

And bed here ende forcuðere þene [h]ere bi-  
ginnenge.

H. 2. 83. 28-29.

And þerfore wurð [h]ere ende werse þene here  
biginnenge.

H. 2. 83. 36-85. 1.

16. 24. See Mark 8. 34.

19. 29. Ech man þe for mine name forsaked fader  
oðer moder, suster oðer broðer, . . . he shal fon þer-  
to-genes hundredfeld mede, and habben lif abuten  
ende.

H. 2. 203. 28-205. 1.

21. 1-3, 6-9. þo þe com to Bethfage, . . . bi sides Ieru-  
salem, on þe fot of þe dune þe men clepen Munt  
Oliuete, þo sende tweien of hise diciples into þe  
buruh of Ierusalem, and bed hem bringen a (wig  
one te riden . . . þe also unwurðeste wig, . . . þat is),  
asse. . . . þo tweien sanderbodes ferdan . . . and  
funden an asse mid fole, and ledden hit to-genes  
him. And þe . . . apostles leiden here cloþes þeruppe,  
and ure Helende rod þerone. . . . And þo þe ferdan

<sup>1</sup> Ed. þer fore.

biforen him, and þo þe after him comen remden lude stefne, þus queðinde, Silof Dauides bern, blesced bie he þe cumeð a Godes name. . . . þe children briggeden þe wei, . . . sume mid here cloðes, and sume mid boges þe hie breken of þe trewes.

H. 2. 89 (xv). 7-14. 17-91. 6.

22. 4. Mi bord is maked. . . . Cumeð to borde.

H. 2. 93 (xvi). 4-6.

22. 12. Hwu come þu ider in mid unbicumeliche weden?

H. 2. 97. 6-7.

25. 34. Cumeð ge ibletsede, and underfoð eche lif. . . . þat is giarked siðen þe biginninge of þes worlde.

H. 2. 5. 32-34.

Cumeð ge blescede, and underfoð þat riche þat giu is giarked fro þe biginninge<sup>1</sup> of þe worlde.

H. 2. 67 (xii). 12-14.

Cumeð ibledsede, and underfoð eche lif. . . .

H. 2. 173. 1.

25. 41. Witeð ge awariede gastas into þat eche fir on helle.

H. 2. 5. 36.

Witeð ge awerhgede gastas in to helle.

H. 2. 55. 1-2.

Witeð ge aweregede gastas in þat eche fur þat is garked to deuules and here fereden to wuniende euere.

H. 2. 69. 7-8.

Witeð gie awariede gastas in to eche fur.

H. 2. 169. 35-36.

# MARK.

1. 2. See Matthew 11. 10.

1. 6. See Matthew 3. 4.

4. 24. See Luke 6. 38.

8. 34.<sup>2</sup> þe man þe wile folge me, forsake him seluen, and bere his rode, and cume after me.

H. 2. 203. 11-12.

<sup>1</sup> Ed. biginnigge.

<sup>2</sup> Although the homily is on Mark 8. 34, the Latin cited is closer to the Vulg. of Matt. 16. 24.

Ech man þe wile cumen after me, forsake him seluen, and bere his rode, and folge me.

H. 2. 205. 12-13.

10. 29-30. See Matthew 19. 29.

### LUKE.

1. 8-9, 11-14. þo þe he gede in þe temple mid his rechel-fat<sup>1</sup>, . . . þe . . . man sah þe heg engel atte alteres ende and warð of-grisen and ofdred. And te engel quað to him, . . . Ne beo þu Zacharie no[h]t of-grisen: . . . God haueð herd þine bede and tiðed te bene, and Elizabet þi spuse shal hauen a cnauechild, and him shal to name Iohan, and hit shal beo þe to michel blisse, and fele shule fagenien on his burde, . . . for he shal ben michel bfore Gode.

H. 2. 133. 35-135. 11.

1. 14-15, 18-20, 39-41, 43, 76.<sup>2</sup> On his burde michel folc blisse, and bfore Gode ben michel and mihti. þo understod þe . . . man þat he was of michel elde and his woreldes make was teames atold and unberinde, . . . and þus quað, . . . Hwu mai ich þis wite? þo seide þe engel, . . . For þu art unlef mine worde, þu shalt beo dumb forto þat child beo boren. . . . Marie . . . com to hire moge, Elizabet, . . . and also wat se þat . . . meide grette þe . . . spuse, (þo warð soð þat þe engel hadde er bi þis child seid) þat child sholde on his moder wombe ben fild of þe holi gost. . . . Weðen is me cumen, þat mi Louerdes moder cumeð to me?<sup>3</sup> . . . þis child shal hoten Godes prophete and fare bfore Godes neb, and maken his weies.

H. 2. 125 (xxii). 9-127. 14.

1. 31-35, 38. þu shalt understonde child on þine innoðe and cnowen for cnauechild, and clepen hit Helende,

<sup>1</sup> Ed. rechel fat.    <sup>2</sup> For a paraphrase of vv. 5, 11, 13, see App. 2.

<sup>3</sup> V. 64 is freely paraphrased in 127. 9-11.



and hit sal ben king on þe endelese kineriche.  
 þo andswerede . . . Marie and seide, Whu shal  
 þat wurðe, siððen wapman me ne [a]trined? And  
 þe engel hire andswerede and seide, . . . þe holie gast  
 wile cumen uppen þe, and Godes mihte make ðe  
 mid childe, and hwanne hit beð iboren, men sullen  
 clepen hit Godes bern. þo andswerede . . . Marie  
 and seide, . . . Ich am Cristes maiden, also þu  
 hauest iseid, swo mote hit wurðe. H. 2. 21. 12-23.

2. 8-11. Were herdes wakiende bi side þe bureh and  
 wittende here oref. Ðo cam on angel of heuene to  
 hem, and stod bisides hem, and Godes brihtnesse  
 bilihte hem: and hie waren swiðe offurihte and  
 ofdredde. And þe engel quað to hem, Ne be ge  
 naht ofdredde, . . . ich ew bringe tiðinge þe shule  
 ben a folke to muchele blisse. . . Vs is boren  
 to dai Helende, þat is Crist þe Louerd, on Dauides  
 buregh. H. 2. 31 (vi). 8-33. 11.

5. 32. See Matthew 9. 13.

6. 38. Bi þat ilke met þe ze meteð, . . . shal ben meten  
 ziwer (mede). H. 2. 159. 13-14.

7. 27. See Matthew 11. 10.

7. 28. See Matthew 11. 11.

7. 37-38, 50.<sup>1</sup> Nam ane box zemaked of marbelstone,  
 and hine fulde mid derewurðe smerieles, and cam  
 þar he was, and . . . his fet lauede mid hire hote  
 teres and wipeð his þerafter<sup>2</sup> mid here faire here  
 and mid hire muðe custe, and þarafter smerede.  
 þe<sup>3</sup> ward þat hus al ful of þe swote, swote breðe.  
 . . . Ure Drihten . . . þus quað, Wimman, pine  
 sunnen þe beð forgiuene.<sup>4</sup> H. 2. 115. 1-14.

<sup>1</sup> For the paraphrase of the rest of the story, see App. 2.

<sup>2</sup> Ed. þer after.

<sup>3</sup> From John 12. 3.

<sup>4</sup> Influenced by such passages as Matt. 9. 2?



9. 23. See Mark 8. 34.

10. 3. See Matthew 10. 16.

10. 30. A man ferde fram Iherusalem into Ierico, and  
bicum uppe þeues, and hie him bireueden alle  
hise riche weden, and wundeden him swiðe sore,  
and forleten him unneðe liues.

H. 2. 33. 20-22; cf. 28-30, 33-34.

10. 42. Marie haueð icore þat beste del. H. 2. 143. 19.

11. 2-4. See Matthew 6. 9-13.

11. 31. See Matthew 12. 42.

12. 49. Ich com for to senden fur on eorðe, and wile  
þat it berne. H. 2. 111. 11-12.

14. 33. No man ne mai folge me bute he forsake alle  
þe worold winne þat he weld ahg. H. 2. 205. 3-4.

17. 14. Goð and sheweð giu giuwer prest. H. 2. 71. 18.

21. 19. On giwer þoleburdnesse ge shulen wealden  
giwer saule. H. 2. 79. 11.

## JOHN.

1. 9. He is þat soðe liht, þe lihted ech man.

H. 2. 111. 6-7.

He is þat soðe liht þe lihted alle men þe on  
þis worold cumeð. H. 2. 161. 24-25.

1. 19-23.<sup>1</sup> Hwat art tu? . . . Ne am i<sup>2</sup> noht Crist. And  
hie seiden, Ar tu<sup>3</sup> Helias? Nai, he seide. And  
hie seiden. Ar tu<sup>3</sup> prophete? Nai, he seide. . . .  
Seiden hie, Wich andswere shule we giuen hem  
þe senden us to þe? And he answerede þus  
queðinde, Ich am his steuene þe remeð in þis  
westernne, and þus queðinde, Madeð þe Louerdes  
weies, and rihteð his peðes. H. 2. 129. 6-15.

1. 33. Wanne þu sest gost cumen and wunien uppe  
mannen, he shal fulcnen on þe holie gost.

H. 2. 137. 5-7.

<sup>1</sup> For a paraphrase of the first part of 1. 19, see App. 2.

<sup>2</sup> Ed. ami.      <sup>3</sup> Ed. artu.

6. 53, 55. Mi fleis is wis mete, and mi blod iwis drinke.  
 . . . Ne muge hauen no lif on giu, bute ge liuen  
 bi mi fleis and bi mi blod.<sup>1</sup> H. 2. 97. 27-31.

14. 1, 16 + 16. 13. Ne beo giuer heorte noht iðreued ne  
 ofdred; ich wile giu senden þe heuenliche fre-  
 fringe . . . þe giu shal frefrin, and techen soð-  
 fastnesse and bringen tiðinge of þing þe beon  
 to cumende. H. 2. 117. 7-11.

### ACTS.

1. 11. Engles . . . wið þe apostles stoden, mid snou-  
 wite shrude, and þus seiden to hem, . . . þe is<sup>2</sup>  
 faren fro giu into heuene, he cumeð eft alswo ge  
 him segen faren into heuene. H. 2. 115. 5-9.

### ROMANS.

6. 19. Also ge hauen giwer lichame don to hersu-  
 miende fule lustes and unriht, also doð giwer lich-  
 ame heðenforð to hersumiende clennesses, and riht-  
 wisnesse, and holinesse. H. 2. 65. 29-31.

12. 16. Ne beoƷe Ʒe noht Ʒeþe to-Ʒene Ʒiu seluen.  
 H. 2. 195. 4.

12. 19. Heald me þe wrache, and ich . . . wile . . . for-  
 gelde. H. 2. 179. 23-24.

13. 12. Ðe niht is forð-gon, and dai neihlecheð, and  
 forþi hit is riht þat we forleten and forsaken miht-  
 liche deden þo ben þe werkes of þiesternesse, and  
 scruden us mid wapnen of lihte. H. 2. 9 (iii). 5-9.

### 1 CORINTHIANS.

2. 9.<sup>3</sup> Eie ne maig . . . biholden, ne [ere] lhisten, ne  
 herte þenchen. H. 2. 185. 19-20.

11. 28. Proue ech man him seluen . . . þenne under-  
 stonde he þat husel, and drinke of þe calice.  
 H. 2. 93 (xvi). 9-12.

<sup>1</sup> The order of verses is inverted.

<sup>2</sup> Ed. his.

<sup>3</sup> The first part of the verse is very freely paraphrased.

## 2 CORINTHIANS.

9. 6. þe man þe litel soweð, he shal litel mowen, and  
he þe soweð on blescinge, he shal eft mowen on  
blescinge. H. 2. 153 (xxvi). 11-13.

He þe soweð on blescinge, he shal eft mowen  
on blescinge. H. 2. 159. 16-17.

## GALATIANS.

5. 17. þe lichame fliteð and winneð togenes þe gostes  
wille, and þe saule agenes þe lichames wille.

H. 2. 55. 12-14.

5. 17. Ðe lichame winneð togenes þe gost, and þe  
gost togenes þe lichame. H. 2. 189. 23-24.

6. 7. Ech man sal eft mowen bi þan þe he nu moweð.  
H. 2. 159. 15-16.

## EPHESIANS.

4. 22, 24. *See* Colossians 3. 9-10.

6. 12. We ne fliteð nocht to-zenes flesh and blod, ac  
to-zenes (awerezede gostes) þe weldeð þesternesse.

H. 2. 189. 19-20.

6. 16-17. Habbeð rihte bileue to brunie, and<sup>1</sup> hope to  
helme, and soðe luue to shelde, and Godes word  
to swerde. H. 2. 193. 4-5.

## PHILIPPIANS.

3. 19. Here wombe is here Crist.

H. 2. 165. 3-4.

3. 20. Ure erd is on heuene.

H. 2. 149. 14-15.

## COLOSSIANS.

3. 9-10. We habbeð don of us þe ealde man . . . and  
don on þe newe. H. 2. 201. 8-10.

## TITUS.

2. 12. Wile we leden ure lif on þisse woredle mede-  
liche. H. 2. 7 (ii). 8-19.

## HEBREWS.

10. 30. *See* Romans 12. 19.

<sup>1</sup> Influenced by 1 Thessalonians 5. 8.

JAMES.

- 1.8. Ðe twifealde man is unstedefast on alle his  
spechen. H. 2. 187. 20-21.
- 1.14. Ech man beoð bi sleht of his agene lichames  
luste. H. 2. 107. 3.
- 1.17. Ech god giue and fule giue cumeð of heuene  
dunward. H. 2. 105 (xviii). 13-14.  
Ech god giue and ful giue cumeð of heuene,  
send of lemene fader. H. 2. 107. 12-13.
- 4.4. Ech þat is weorlde's frend is ure Drihtenes fo.  
H. 2. 43. 33-34.
- 5.16. Sheweð giwer synnes þe preste.<sup>1</sup> H. 2. 65. 22.  
Sheweð giwer sinnes on oðer stede.<sup>1</sup>  
H. 2. 71. 11-12.

1 PETER.

- 2.11. Flesliche lustes . . . þe fliteð<sup>2</sup> . . . togenes þe . . .  
saule. H. 2. 55. 10-11.  
Wiðtieð giu fro flesliche lustes þe winnen to-  
genes þe wreche saule. H. 2. 63. 28.  
Wið-tieð of flesliche lustes þe derieð ure sowle.  
H. 2. 79. 4.  
Wið-teod giu of þe flesliche lustes þe fihteð  
togenes þe soule. H. 2. 137. 18-19.  
Wið-teoð giu þe fleshliche lustes þe fliteð to-  
genes þe soule. H. 2. 189. 29-30.
- 3.18. Ure Helende Crist þolede enes deð for ure sinnes.  
H. 2. 111. 3.
- 5.8. Vre fro þat is þe deuel wuandreð abutan us.  
H. 2. 35. 35.

<sup>1</sup> Vulg., *alterutrum*.

<sup>2</sup> Ed. flited.

## VICES AND VIRTUES.

### GENESIS.

2. 17. Hwilche daige, he sede, se ðu etst of ðese trewe  
ðu art deaðes sceldi[h]. V. V. 51. 23-24.
3. 17. Ʒewerzed bie ðe ierðe on ðine werke.  
V. V. 117. 26-27.
12. 1. Ga ut, cwað he, of ðine lande, and ut of ðine  
kenne, and ut of ðines fader huse, and cum in  
to ðo londe ðe ic ðe wile sceawin.  
V. V. 109. 27-29. cf. 31, 33 ; III. I, 8.
22. 2. Nim ðine sune, ðe ðu luuest swa michel, and  
offre hine me upe ðare dune ðe ic ðe wile sceawin.  
V. V. III. 11-12. cf. 15-16.

### DEUTERONOMY.

8. 3. ðe mann ne leueð naht he<sup>1</sup> bread ane, ac leueð  
bi ða wordes ðe gað ut of Godes muðe.  
V. V. 89. 2-4.

### 1 CHRONICLES.

16. 34. Andettið<sup>2</sup> Ʒewer sennen, he sade, Goddalmihtin,  
for ðan ðe he is god, for ðan his mildsce is hier  
on world.<sup>3</sup> V. V. 123. 11-13.

### PSALMS.

2. 12. Nemeð discipline . . . þe las te Godd him wraðþi,  
and Ʒie forfaren of ða rinte weige! V. V. 125. 29-30.

<sup>1</sup> bi ?

<sup>2</sup> Latin, *confitemini*. This sense of the word, though correct, does not suit the context either here or in the Psalms where the phrase occurs. cf. the Authorized Version, where the word is more suitably rendered by *give thanks*.

<sup>3</sup> Vulgate, *in æternum*.

4. 6-7. Manize seggeð . . . hwo is þat us muze sceawin  
ða gode? . . . þat liht of his ansiene is [ge]marked  
riht uppen us. . . . Ðu, Hlauerd, gaue blisse on  
mine herte. V. V. 31. 16-27.
6. 6. Ich schal watrien min bedd mid mine teares.  
V. V. 147. 10.
11. 5. (Vulg. 10. 6.) Ðe man ðe luueð unrihtwisnesse,  
he hateð his awene saule.<sup>1</sup> V. V. 37. 27-28.
13. 3-4. Hlauerd, opene mine eigene, and liht his mid  
þe soðe lihte, þat ich naure ne bie slapinde on  
ðare saule deaðe, ne ðat ðe dieule[s] muzen be-  
gelpen þat hie hafden ðe heizere hand ouer me.  
V. V. 127. 17-18.
15. 1, 3-5. Hlauerd, . . . hwa mai wunen mid ðe on ðine  
huse, oðer hwa mai him resten upe ðin halize  
munte of heueneriche? Se ðe swereð soð his  
nexte, . . . and se ðe ne gifð naht his eihte te goule,  
and se ðe ne nimð none mede of ðe innocentes.  
V. V. 77. 35-79. 7. cf. 8-9.
17. 8. Vnder ðare scadewe of ðine fiðeres . . . scild me.  
V. V. 101. 34-103. 1.
32. 8. Ich ðe wile giuen an[d] geat, and ich ðe wile  
wissin on ðese weiþe ðe ðu nu gost. V. V. 85. 33-34.
32. 9. Ne bieð zelich ðe horse ne ðe mule, ðe ne  
habbeð non and zet! V. V. 89. 30-31.
34. 12-16. Hwa is þat, . . . ðe wile hauen . . . lif? . . .  
Forbet ðine tunge fram euele, and ðine lippen ðat  
he ne speken swiledom; . . . wænd fro euel wune,  
and do god. Ðanne sculen Godes eizen bien uppe  
ðe, . . . and his earen opene to ðine [b]jienes. Godd  
. . . lokeð wraðliche uppe hem ðe euele doð; . . .  
for ði (scal Godes wraððe) . . . forliesen hem . . .  
of ðese . . . land. . . . Hie sculen iec forliesen ðat  
. . . land. V. V. 59. 24-61. 16.

<sup>1</sup> Contrast the A. V.; this rendering follows the Vulg. literally.



36.7. *See* 17.8.

42.3. Mine teares . . . me waren bred daig and niht.  
V. V. 147. 7-8.

45.7. Forðan, . . . ðat tu luuedest rihtwisnesse and  
hatedest unri[h]tnesse, for ði haueð ðin Lauerd  
ismered þe mid ele of blisse. V. V. 33. 1-3.

51.1-2, 7, 9-13, 15-17. Hlauerd, . . . after ðat ðe ðin mildce  
ys michel, haue ore of mine michele senne! And  
after ðine manifealde mildces ðe ðu hafst ihafd  
to mankenne, Hlauerd, do awei fram me ðese  
michele unrihtwisnesse. . . . And spræng me mid  
tare ysope. . . . ðanne wurð ic iclansed . . . and  
hwittere ðane ani snaw. . . . Min herte of alle  
mine sennes make hlutter and clene, . . . and  
rihtne gost newe inne me. . . . (Acc nu ic bidde  
ðe) . . . ðat tu ne forwerp me fram ðine ansiene.  
. . . And ðine hali gast . . . ne benem ðu me næure.  
Ȝif me nu azean ðe ilche blisse, þat ic [h]adde  
ser . . . of ðire hale. . . . Ic wile tache ðo un-  
rih[t]wisn ðine weiges, and . . . to orelease, hie  
sculen wænden to ðe. . . . Hlauerd, nu ic wolde  
ðe wurðigen, and loc ofrien. . . . þat icwemeste  
loc . . . ðat is ðe gast and ðe hierte ðe bieð swiðe  
geswæint mid eadmodnesse and mid manifealde  
(þohtes of soðe) bereusinge. V. V. 81. 27-85. 13.

52.3, 5. ðu luuedest euelnesse mare ðanne godnesse,  
unrihtnesse more to spekene ðanne rihtwisnesse;  
for ði ðe scal God . . . forliesen. V. V. 11. 14-16.

61.3. (Hlauerd, bie ure) tur of strengþe azean alle  
unwinnes! V. V. 107. 8.

62.10. Worldes eihte, ȝif hie is swiðe rixinde to ðe-  
ward, ne do ðu naht ðine herte ðerto. . . .

V. V. 75. 22-23.

63.1. Mi saule was offperst, . . . after ðe Hlauerd, and  
min flesch michele swiðere. V. V. 93. 15-16.

- 73.22. Ich am imaked al swo a dier . . . beforen ðe.  
V. V. 93. 12-13.
- 76.2. On sibsumnesse is imaked his stedel. V. V. 97. 20.
- 77.10. Dies wændinge is iwis ðurh Godes swiðere hand.<sup>1</sup>  
V. V. 23. 7-8.
- 80.5. Hlauerd, fed us mid ðo breade of swete teares, . . .  
and gif us drinken of . . . teares, and ðat mid imete.  
V. V. 149. 1-3.
- 81.12. Ich hem let, he seið, after here awene wille;  
after ðan ðe here herte leste. V. V. 13. 26-27.
- 85.8. Ich wile lesten and understanden hwat min  
Lauerd Godd spekð in me. V. V. 87. 10-11.
- 85.10. Mildce and Soð . . . gemetten hem to gedere.  
Mildce and Soð hem imetten. V. V. 113. 9-10.
- 85.10. Rih[t]wisnesse and Sibsumnesse kesten hem  
to-gedere. V. V. 117. 23-24.
- 89.14. Rihtwisnesse and dom, hi makieð Godes sate.  
V. V. 105. 7.
- 106.1, 107.1. *See* 1 Chronicles 16. 34.
- 107.26. Hie stieð up to heuene, . . . hie stikð niðer in  
to nielnesse. V. V. 45. 11, 16-17.
- 118.1. *See* 1 Chronicles 16. 34.
- 119.11. On mine hierte ich hedde pine wordes, Hlauerd,  
þat ich nolde naht senegin ageanes ðe. V. V. 125. 2-4.
- 119.21. Jewerwed bien hie, Louerd, alle ðe ðine be-  
hode healden nelleð. V. V. 19. 24-25.
- 119.66. Tach me godnesse, and . . . andzet.  
V. V. 127. 21-23.
- 119.165. Michel sibsumnesse is allen ðe luuieð ðine  
lage, ne bieð hie naure wroðe. V. V. 99. 11-12.
- 132.11. Of ðo wastme of ðine wombe ic wille setten  
uppe ðine setle. V. V. 115. 33-117. 2.
- 136.1. *See* 1 Chronicles 16. 34.

<sup>1</sup> Cf. the A. V.

141. 2. Hlauerd, . . . swa go upp mine zebede to-foren  
ðe, swa ðat stor dieth ut of stor f[a]te! <sup>1</sup>

V. V. 143. 23-24.

143. 2. Hlauerd, . . . ne go ðu noht in to dome mid  
ðine þralle, forðan all ðat is liues on heuene and  
on ierðe ne mihte bien irihtwised onzeanes ðe.

V. V. 105. 13-15.

146. 4. On here ænde-daize forwurðeþ alle here þohtes.

V. V. 33. 11-12.

### PROVERBS.

9. 1. Wisdom . . . ararde hire an hus, and hie karf  
hire seuen postes.

V. V. 91. 10-11.

11. 21. Hande on hande nis naht ðe euele man gylt-  
leas.

V. V. 133. 15.

16. 32. Bettre his . . . ðe þolemode mann þanne þe  
stronge þe nimð casteles.

V. V. 129. 3-4.

### ECCLESIASTES.

7. 18. Se ðe Godde on-dratt, . . . he latt he naht te  
donne.

V. V. 63. 9-10.

12. 13. Dræd Godd, and hald his bebode!

V. V. 61. 33.

### ISAIAH.

5. 21. Wa zeu ðe healdeð zeu seluen for wise, and  
to-foren zeu seluen bieð zeape!

V. V. 79. 20-21.

6. 10. Bland ðies folkes hierte, þat hie ne sien ne  
understande.

V. V. 127. 7-9.

43. 26. Sei ðu . . . gif ðu wilt bien irihtwised.

V. V. 123. 2-3.

49. 15. Hv mai ðat moder forzetten ðat child ðe hie  
bar in hire wombe? þein hie hit forzete, ic næure  
ne forzete ðe.

V. V. 87. 22-24.

52. 11. Makieð gew clane ðe bereð Godes faten!

V. V. 123. 33.

<sup>1</sup> Perhaps influenced by Revel. 8. 3-4. Ed. storfate.

56.10. Hie bieð ðe dumbe<sup>1</sup> hundes ðe ne cunnen oðer  
ne mugen berken. V. V. 109. 21-22.

65.24 + 58.9.<sup>2</sup> Ar ðanne ðu clepize to me, ich segge,  
Loke, hier ich am. V. V. 145. 7-9.

## JEREMIAH.

17.5. Żewerzed bie ðe mann þe haueð his hope te  
manne. V. V. 33. 16-18.

## EZEKIEL.

18.30. Wandeð to me, he seið, and nemeð and doð  
scrift. V. V. 19. 14-15.

## ECCLESIASTICUS.

2.1. Lieue sune, . . . þanne ðu cumst to Godes huse  
him to ðenin, bie wel war and garke ðine saule  
agen manizes þennes fandinges. V. V. 73. 9-11.

32.10. Do alle þing after rade, ðer after hit ne scal  
þe ofþenchen. V. V. 71. 8-9.

Alle ðo þing ðe ðu hauest te donne, do it  
mid ræde. V. V. 75. 6.

## MATTHEW.

4.4. *See* Deuteronomy 8. 3.

4.17. Nimeð scifte of gewer sennes, hit neiheð heuene  
riche. V. V. 121. 7-8.

5.7. Eadi bieð ðe milde, forðan hie sculen hauen  
milce. V. V. 113. 6-8.

5.8. Eadi bieð ða clane-hierte menn, for ðan hie  
sculen Gode gesen. V. V. 125. 8.

5.24. Ga arst and seihtle wið ðine broðer. V. V. 3. 3-4.

5.25. Ðarhwile ðe ðu art mid þine wiðerwine on ða  
weize, bie him teiþinde ðat ðe he wile hauen  
iden, læste he ðe nime and betæche ðe ðe crau-  
iere, and he seððen betache ðe ðe pineres and  
ðe cwelleres! V. V. 75. 9-12.

<sup>1</sup> Ed. dumpe.

<sup>2</sup> Apparently a combination of these two verses, though the Latin given corresponds to the Vulgate in neither case.

5. 34-35, 37. Ne swerigeð, naiðer ne be heuene ne be ierðe, ne bie nan oðer ðing, bute ia, ia, næi, nai.  
V. V. 9. 12-13.
5. 39-41. Se ðe smit þe under ðar [e]are, . . . wand him to þat oðer. Se þe beni benimð ðe þine kiertel, gif him þine mantel. Se ðe het þe to gonne mid him twa milen, ga mid him þrie.<sup>1</sup> V. V. 127. 29-32.
5. 39. Se ðe smit under ða eare, want to ðat oðer.  
V. V. 13. 18.
5. 42. Ælche manne ðe ðe bitt, ðu aust to giuen.  
V. V. 77. 10-11.
6. 2, 5. Hie habbeð inumen here lean. V. V. 5. 30-31.
6. 6. Ðanne ðu wilt gebidden ðe, . . . ga into þine bedde, and s[c]ette þe d[ure] uppen ðe, and bidde þe swa to þine fader Godd Almihtin. V. V. 143. 2-4.
6. 16. See Matthew 6. 2, 5.
6. 21. Ðar ðe ðin hord is, þær is þin herte. V. V. 69. 25.
6. 33. Arst secheð Godes riche, and siððen . . . alle ðese þing we sculen habben. V. V. 87. 34-89. 1.
10. 16. Bieð zeape al swa næddre. V. V. 101. 18.
10. 22. Se ðurg-wuneð . . . he word ð iborgen.  
V. V. 151. 4-5.
10. 28. Ne drædeð naht, he sade, hem ðe gure lichame muzen ofslean; ac of him ze aweð to ben ofdrad, þe mai baðe lichame and saule werpen in to ðe fier of helle.  
V. V. 61. 29-31.
11. 28-30. Cumeð to me, . . . alle ðe swinkeð . . . and zeheuzed bieð . . . and ic eu wile giue reste to zeuer saule. . . . Bereð min zoc uppe zeu, . . . þe is softe, and min berðen is liht. V. V. 71. 26-31.
11. 29. Liernið at me, seið Crist, þat ic am softe, and of eadmode hierte, and swa ze muzen finden reste te zeure saule.  
V. V. 49. 10-11.
12. 34. Of ðat ðe herte is full, ðarof spekeð ðe muð.  
V. V. 101. 8.

<sup>1</sup> Vulg., *mille passus, vade cum illo et alia duo.*

- 13.43. He scal scinen swa briht swa sunne.  
V. V. 31. 12-13.
- 14.23. He steih uppen ane dune him to bidden.  
V. V. 143. 11.
- 16.16-18. Eadi art þu, forðan ðe ðis ne tahte ðe non  
eor[ð]lic mann, þat ic am Crist, Godes liuindes  
sune, ac min fader on heuene. . . . And uppe ðese  
stane . . . ich wile araren mine cherche. . . . Ðo  
gaten of helle ne muzen hauen none strengþe  
azean ðessere ileaue. V. V. 25. 33-27. 8.
- 16.24. Se ðe wile cumen after me . . . bere his rode  
. . . and swo he mai me folgin. V. V. 33. 26-28.
- 17.5. Ðis is mi leue sune, on him me liked swiðe.  
V. V. 119. 30-31.
- 19.12. Se ðe hit mai habben, he hit neme and healde.  
V. V. 129. 24-25.
- 19.16-21. Hlauerd, . . . hwat mai ic don ðat ic mihte  
hauen ðat eche lif? Vre Drihten him andswerede,  
and seide: . . . ꝥecnoust þu Godes bebodes, Ne sleih,  
ne ne stell, ne reauē, ne forlige on hordomes. . . .  
A, Hlauerd, cwað he, alle ðese bebodes ic habbe  
ihealde fram childhade! . . . Ðe giet him and-  
swerede Crist, . . . Gif ðu wilt, he seide, bien  
ðurhut god mann, ga and sell all ðat tu hafst,  
and gif hit Gode[s] wrecchen, and swa folge me!  
Ðies zunge mann ziede a-wei sari. V. V. 67. 27-69. 3.
- 19.19. Luue ðine nexte al swa ðe seluen. V. V. 67. 4-5.
- 19.21. ꝥif ðu wilt . . . bien ðurhut god mann, forlat  
ðu ðe woreld. V. V. 73. 3-4.
- 19.23. Ne mai na more, cwað he, ðe riche mann  
cumen into<sup>1</sup> heuene riche, ðanne mai ðe oluende  
cumen ðurh ðe nælde eigen. V. V. 69. 7-9.
- 22.39. *See* 19.19.
- 24.13. *See* 10.22.

<sup>1</sup> Ed. in to.



25. 21. His lauerd him seide, Wel ðe, gode ðrall! Ouer  
litel þing ðu ware trewe, ouer michel þing ic ðe scal  
setten. Ga in to ðine lauertes blisse! V. V. 17. 8-9.
25. 41. Gað aweig fram me, gie iwergede, . . . in to ðan  
eche fiere, . . . forð mid ða dieulen. V. V. 19. 30-31.
26. 39. Hlauerd, he sade, naht alswa ich wille, ne do  
ðu, ac alswa ðu wilt. V. V. 141. 31-32.
26. 75. He giede ut . . . and beweop . . . biterliche.  
V. V. 85. 16-17.

## MARK.

8. 34. See Matthew 16. 24.
10. 17-21. See Matthew 19. 16-21.
10. 25. See Matthew 19. 24.
13. 13. See Matthew 10. 22.

## LUKE.

1. 28. Hail ðu, . . . full of Godes giues. V. V. 53. 27.  
Iblesced bie ðu, seide ðe angel, . . . mang alle  
wiues, and iblesced<sup>1</sup> bie ðat wasme of ðine wombe.  
V. V. 117. 29-30.
1. 38. Loke hier, . . . Godes agen þralle! V. V. 53. 32.
1. 48. For ði ða[t] mi Lauerd Godd lokede to ðare ead-  
modnesse of his þralle, . . . for ði segged all man-  
kynn þat ic am eadi. V. V. 55. 10-11, 15.
2. 14. Sibsumnesse to alle ðo mannen ðe god wille  
habbeð. V. V. 15. 13.
4. 4. See Deuteronomy 8. 3.
6. 24. Wa geu, cwað he, gie riche menn, ðe habbeð  
swa michele blisse. V. V. 69. 10-11.
6. 25. Wa geu ðe nu leiheð. V. V. 81. 3.
6. 32, 34-35.<sup>2</sup> Ȝif ðu gifst ðo manne ðe gaf ðe, oðer  
ðe wost ðat wile giuen ðe, whilch lean aust ðu te  
hauen of Godd? Ne don swa ðe senfulle men? . . .  
Gif ðu luuest ðo ilche ðe ðe luuizeð, ne don swa  
ðe werste menn of ðe woreld? Ac luue þine un-

<sup>1</sup> From verse 42.<sup>2</sup> The order of verses is inverted.

wines, . . . ðarof ðu scalt hauen michel lean of  
Godd. V. V. 77. 12-17.

6. 36. Bieð mildciende, al swo zeuer fader is on heuene!  
V. V. 113. 4-5.

6. 45. *See* Matthew 12. 34.

9. 23. *See* Matthew 16. 24.

9. 62. Se ðe doð his hand to ðere sull, . . . and loceð  
abach, . . . he his naht wurðe heuene riche.  
V. V. 71. 21-24.

10. 5-6. Sibsumnesse bie to ðesen huse ! Ȝif hie funden  
ðar inne ðane mann of pais, ðanne scolde here  
pais belæuen ðerinne ; and ȝif h[i]e ne deden, hie  
scolde agean wanden to hem. V. V. 99. 17-20.

10. 16. Se ðe ȝeu[w]er ra[d] hlest, . . . he hlest me sel-  
uen ; and se ðe ȝew forsakþ, . . . he forsakþ full  
gewiss me seluen. V. V. 45. 4-5.

14. 12-14. ðanne ðu wilt makien gestninge, seið Crist,  
ne clepe ðu naht ðine friend, ne ðine breðren ðarto,  
ne ðine kenesmen, ne ðine neihbures. Gif æni  
of ðesen ðe muzen forȝielden ðine gestninge, ðane  
clepe ðu hes naht. Ac clepe ðo wrecches and  
to unmihti, þe blinde, ðe dumbe, ðe beaue, ðe  
halte ; . . . ðanne art tu isæli : hit te scal bien  
forzolden . . . ðanne ðe rih[t]wise sculen arisen.  
V. V. 75. 30-77. 1.

18. 13. Hlauerd Godd, [h]aue are of me senfulle !

18. 18-22. *See* Matthew 19. 16-21. [V. V. 145. 12-13.]

18. 25. *See* Matthew 19. 24.

22. 62. *See* Matthew 26. 75.

## JOHN.

1. 9. He was ðat soðe liht þe lihteþ alche manne ðe  
cumþ on ðese liue. V. V. 35. 26-27.

3. 16. Swa muchel he luuede mannkynn, þat he his  
awene sune sænte. V. V. 25. 20-21.

5. 29. ðanne sculen hi alle ðe god haddeð idon to

- ðan eche liue, and ðo ðe euele habbeð idon, . . .  
 he sculen in to ðan eche fiere. V. V. 25. 29-30.
8. 47. Se ðe is of Gode, he harkeð bleðeliche Godes  
 wordes. V. V. 47. 22-23.
12. 31. Nu scal ðe alder of ðis wored ut bien gedriuen.  
 V. V. III. 5-6.
14. 23. Se ðe luueð me, he wile lokin mine wordes,  
 and min fader him wile luuigen, and to him we  
 willeð cumen, . . . and mid him willeð makien  
 wunienge. V. V. 91. 20-22. cf. 25-26.
20. 29. Eadi bieð ða menn ðe on me belieuen, and  
 næure me ne seigen! V. V. 25. 9-10.

## ROMANS.

12. 19. Læt me wreken, [d]om is min! V. V. 105. 30-31.
13. 9. *See* Matthew 19. 19.
14. 17. Godes riche nis naht mete and drench, ac is  
 rihtwisnesses, and sibsumnesse, and blisse in ðe  
 hali gaste. V. V. 89. 7-8.

## 1 CORINTHIANS.

3. 11. Ne mai no mann leizen oðer grundwall þanne  
 ðat ðe is ileid, þat is, Iesu Crist. V. V. 93. 30-31.
3. 17. Godes temple is hali, and ðat ge bieð zeu  
 seluen. . . . Se ðe bifelð Godes temple. . . . Godd  
 him scal forl[i]esen. V. V. 93. 23-26.
3. 18. Ȝif zeure ani . . . is ihealden for wis on ðare  
 wored, becume sott, and swa he mai bien wis.  
 V. V. 67. 16-17.
6. 10. Ða werzinde menn . . . naure on heuenriche  
 wunigen ne mugen. V. V. 13. 5-7.
- Ðe michele drinkeres soðliche naure, naure  
 heuene riche ne sculen bruken. V. V. 139. 2-3.
11. 31. Ȝif we . . . demen us seluen, . . . ne sculen we  
 næure mo eft bien idemd. V. V. 105. 22-25.

## 2 CORINTHIANS.

- 11.2. Ich gew hadde bewedded ane were clane maiden,  
þat is, to Criste. V. V. 131. 24-25.

## GALATIANS.

- 4.11. Ic am ofdrad . . . ðat ic hadde al forloren min  
geswink on geu. V. V. 27. 21-22.  
5.14. *See* Matthew 19. 19.  
5.17. ðe flæsch, . . . hit ġitsið agean ðe goste, and ðe  
gost agean ðe flæsche. V. V. 97. 23-24.

## PHILIPPIANS.

- 2.8. Was hersum . . . anon to ðe deaðe. V. V. 7. 32.  
Hersum was his fader anon to ðe deaðe. V. V. 51. 8-9.  
Was hersum his fader anon to ðe deaðe. . . .  
V. V. 109. 9.  
Hersum . . . anon to ðe deaðe. V. V. 119. 6-7.  
3.19. Of here wombe hie makieð here Godd.  
V. V. 137. 31.  
3.21. He wile þane lichame of urre e[a]dmodnesse in  
to michele brihtnesse wanden. V. V. 31. 11-12.

## COLOSSIANS.

- 3.17. All ðat ze haddeð to donne, an Godes name  
doþ hit. V. V. 27. 30-31.

## 1 THESSALONIANS.

- 4.3-4. ðis is iwis Godes wille . . . þat hie ben hali, . . .  
and þat ġie wið[h]ealden gew fram galnesse, . . .  
and ðat ġie healden cunnen gewer fatt of gewer  
likame . . . mid michele clannesse. V. V. 135. 17-22.  
5.2. Ĝure ænde-dai . . . cumð . . . al swa þief be nihte.  
V. V. 19. 16-17.

## TITUS.

- 2.11-13. Godes grace . . . hine sceawede alle mannen,  
and he us tahte ðat we scolden forsaken ða (un-  
wraсте ileaue of haðen-dome and) alle woreldliches  
lustes, and maðliche libben and rihtliche, and

arfastliche, anbidende ða eadi hope and ðane to-  
cyme of ðare michele blisse of Criste[s]. V.V. 31. 5-11.

### HEBREWS.

10. 30. *See* Romans 12. 19.

12. 14. Luuieð sibsumnesse and halidom, . . . wið-uten  
hire ne scal naure mann isien Godd.

V. V. 129. 31-131. 2.

### JAMES.

2. 8. *See* Matthew 19. 19.

2. 13. Æure bie ðe mildce ouer ðe rihte dome.

V. V. 67. 9-10.

2. 17. Ileaue wið-uten werkes, hie is dead.

V. V. 29. 24-25. cf. 25 b-26.

4. 6. Godd wiðstant alle modi mannen. V. V. 5. 10-11.

5. 16. Swiðe michel helpð þas rihtwismannes bede.

V. V. 143. 27-28.

### 1 PETER.

2. 11. Wiðhealdeð . . . gew wið þa flesches [h]lustes  
ðe winneð aȝean ðare sawle.

V. V. 135. 14-15.

3. 12. *See* Psalms 34. 14-15.

5. 5. *See* James 4. 6.

5. 8. Bieð imeðfull and wakieð . . . for ðan gewer  
wiðerwine gað abuten alche manne [w]ham he  
mihte forswolegen. . . . Alswa ðe lyon ðe gað  
abuten, swa deð deuel abuten gew. V. V. 139. 16-20.

### 2 PETER.

3. 10. *See* 1 Thessalonians 5. 2.

### 1 JOHN.

2. 15. Se ðe luueð ðese worlde, ðes fader luue, God-  
almihtines, nis naht an him.

V. V. 41. 7-8.

3. 21. Ȝif ure hierte . . . us ne undernemeð naht ne  
ne wreihð, (hwat so we beseceð at Gode, he us  
wile sone teipin).

V. V. 141. 13-14.

4. 16. Se ðe wuneð on karite, he wuneð on Gode,  
and Godd on him.

V. V. 37. 12-13.

## EARLY ENGLISH PRAYERS.<sup>1</sup>

### MATTHEW.

6. 9-13. Ure fadir þat art<sup>2</sup> in hevene,  
Halged be þi name.  
Samin cume þi kingdom,  
þi wille in herþe als in hevene be don,  
Ure bred . . .  
Gyve it hus þi hilke dai,  
And ure misdedis þu forgyve hus,  
Als we forgyve þam þat misdon hus,  
And leod us to na fandinge,  
Bot frels us fra alle ivele þinge. Amen.

Rel. Ant. 22.

### LUKE.

11. 2-4. *See* Matthew 6. 9-13.

<sup>1</sup> Written as prose.

<sup>2</sup> Ed. hart.



## PATER NOSTER.

### MATTHEW.

6. 9-13. Fader ure ðatt art in hevene blisse,  
Ðin hege name itt wurðe bliscedd,  
Cumen itt mote ði kingdom,  
þin hali wil it be . . . don  
In hevene and in erðe all so. . . .  
Gif us alle one þis dai  
Ure bred of iche dai  
And forgive us ure sinne  
Als we don ure wiðerwinnes;  
Leet us noct in fondinge falle.  
Oc<sup>1</sup> fro ivel ðu sild us alle. Amen.

Rel. Ant. 1. 235.

### LUKE.

11. 2-4. *See* Matthew 6. 9-13.

<sup>1</sup> Ed. ooc.

## PATER NOSTER.

### MATTHEW.

6. 9-13. Ure fader in hevene riche,  
þi name be haliid ever i-liche,  
þu bringe us to þi michil blisce,  
þi wille (to wirche þu us wisse),  
Als hit is in hevene i-do  
Ever in eorþe ben it al so,  
þat . . . bred . . .  
þu send hit ous þis ilke day,  
Forgive ous alle þat we haviþ don,  
Als we forgivet uch oþir man,  
Ne lete us falle in no fondinge,  
Ak scilde us fro þe foule þinge. Amen.  
Rel. Ant. 1. 57. 10-21.

### LUKE.

11. 2-4. *See* Matthew 6. 9-13.

### MATTHEW.

6. 9-13. Hure fader, that art in hevene, blessed be thi  
name,  
Thin holi hevenriche mote . . . comen. . .  
Thi wil be don in hevene and in erthe ii same,  
To day us yif ure lifli bred that like day we  
craven,  
And foryif us oure dettes, . . .  
Also we don alle men that in oure dettes aren,  
And lede us noht in fonding, bote silde us  
(fro harm and fro schame),  
And fro alle kennes iveles. . . Amen.  
Rel. Ant. 1. 169.

### LUKE.

11. 2-4. *See* Matthew 16. 9-13.

## MATTHEW.

- 6.9-13. Fader oure þat art in heve, i-halgeed bee þi nome. i-cume þi kinereiche. y-worthe þi wyll also is in hevene so be on erthe. oure iche-dayes-bred gif us to-day. and forgif us oure gultes, also we forgifet oure gultare. and ne led ows nowth into fendingge, auth ales ows of harme. So be hit.

Rel. Ant. I. 282.

## LUKE.

- 11.2-4. *See* Matthew 6.9-13.

## AVE MARIA.

### LUKE.

1. 28. (Marie) ful of grace, weel de be,  
Godd (of hevene) be wið ðe,  
Oure alle wimmen bliscedd tu be,  
So<sup>1</sup> be ðe bern datt is boren of ðe.

Rel. Ant. I. 235.

Heil (Marie), ful of grace,  
þe Lavird þich þe in everilk<sup>2</sup> place,  
Blisced be þu mang alle wimmein,  
And<sup>1</sup> blisced be þe blosme of þi wambe.

Rel. Ant. I. 22.

Heyl (Marie)! of grace i-fild, . . .  
Blisceth be thu among wimmen, . . .  
<sup>1</sup>Blesced be the frut of thi wombe. . . .

Rel. Ant. I. 169.

Hayl (Marie), fol of milce, God is mit the, þu  
blessede among wimmen, i-blessed<sup>1</sup> be frut of  
þine wumbe.

Rel. Ant. I. 282.

<sup>1</sup> From verse 42.

<sup>2</sup> Ed. heverilk.

JUDAS.

MATTHEW.

26. 34. *See* Luke 22. 34.

MARK.

14. 30. *See* Matthew 26. 34.

LUKE.

22. 34.           Peter, wel I the i-cnowe,  
          Thou wolt fursake me thrien, ar the coc him  
                          crowe.           Rel. Ant. 1. 144. 32-33.

JOHN.

13. 38. *See* Matthew 26. 34.

## IN MANUS TUAS.

### LUKE.

23. 46.            Loverd Godd, in hondes tine  
                  I biqueðe soule mine.            Rel. Ant. I. 235.
23. 46.    On pine hondes ich<sup>1</sup> breathe (or biteche) mine  
              gost. . . .                            Rel. Ant. I. 282.

<sup>1</sup> Ed. hich.



## OLD ENGLISH MISCELLANY.

### MATTHEW.

2. 2-5, 8, 11-12. Wer was se king of Gyus þet was i-bore.  
And Herodes i-herde, . . . swo was michel anud  
and alle hise men. . . . Ðo dede he somoni alle  
þo wyse clerekes . . . and hem askede wer Crist  
solde bien i-bore. Hi answerden þet ine Ierusalem  
[sic], for hit was swo i-seid and be-hote hwilem  
bi þu profetes. . . . Goþ, ha seide, into Bethleem  
and secheþ þet child and wanne ye hit habbeth  
hi-funde . . . cometh to me and hic wille go and  
an-uri hit. . . . Ðo kinges hem wenten and hi  
seghen þo sterre þet yede bi-fore hem, al-wat hi  
kam over þo huse war ure Louerd was, . . . and . . .  
hie hin an-urede and him offrede hire offrendes,  
gold and stor and mirre. . . . Aperede an ongel  
of heuene ine metinge, and hem seide and het  
þet hi ne solde a-yen wende be Herodes, ac be  
an oþer weye wende into hire londes.

O. E. M. 26. 14-27. 15.

4. 1-3, 10-11. þe holy gost hyne ledde up in-to þe wolde  
For to be younded of Sathanas . . .  
þer he wes fourty dawes al wiþ-vte mete,  
þo he hedde heom yuast, þo luste hym ete.  
þer hym com Sathanas . . .  
þo seyde Ihesu Crist, . . .  
Ga abak, Sathanas, . . .  
Anon he hyne byleuede . . .  
And þer comen engles hym to seruy.

O. E. M. 38. 27-40.

8.1-3. Him folgede michel folk. Swo kam a leprus  
 . . . and onurede him and seide, Lord, Lord, ha  
 seide, yef þu wilt þu me nicht wel makie hool. . . .  
 And ure Lord him seide, and spredde his hond,  
 and tok his lepre, Hic wille, seide ure Lord, þet  
 þu bi clensed. And al-so raþe he wan i-warisd  
 of his maladie. O. E. M. 31. 7-13.

8.23-27. Ure Lord Ihesu Crist yede one time, into  
 ane ssipe and ise deciples mid him . . . And . . .  
 a-ros a great tempeste of winde. And ure Lord  
 was i-leid him don to slepe. . . . Hise deciples . . .  
 a-wakede hine and seiden to him, Lord, saue us,  
 for we perisset. . . . Ðo seide to hem, Wat dret  
 yw, folk of litle beliue? Ðo a-ros up ure Lord  
 and tok þane wynd and to see, and al-so raþe  
 hit was stille. And . . . þo men . . . awondrede hem  
 michel. O. E. M. 32 (ii). 5-17.

9.27. A þe sun of Daud . . .  
 Haue merce on vs. O. E. M. 219. 272-273.

13.30. Byndeþ hem in knucchenus forþi  
 To brenne. O. E. M. 225. 78-79.

16.18. þu schalt hoten ston.  
 Ich wile myne chireche sette þe up-on.  
 O. E. M. 89. 2-3.

20.1-16. On goodman was þat ferst uut-yede bi þe  
 moreghen for to here werkmen in-to his winyarde,  
 for ane peny of forewarde, and . . . so ha sente hi  
 into his winyarde. So ha dede at undren and  
 at midday also. þo þat his was . . . þan euen, so  
 ha kam into þe marcatte, so he fond werkmen  
 þat were idel. þo seyde he to hem, Wee bie ye  
 idel? And hie answerden and seyde, Lord, . . .  
 for we ne fonden te dai þat us herde. Goþ  
 nu, ha seide, se godeman, into mine wynyarde  
 and hic þat richt is yu sal yeue. . . . þo þet hi

wel euen, þo seide þe lord to his sergant, Clepe  
 þo werkmen and yeld hem here trauil and a-gyn  
 to hem þat comen last, and go al to þo ferste. . . .  
 Se sergant . . . gaf euerich ane peny. And so hi  
 seghen þo þo þet bi þe morghen waren i-comen  
 þet hi þet waren last i-cume, hedden here euerich  
 ane peny; þo wenden hi more habbe. þo gruch-  
 chede hi a-menges hem, and seyden, þos laste  
 on ure habbeþ i-trauiled and þu his makest  
 velaghes to us þet habbeth . . . i-þoled þe berdene  
 . . . of þo hete of al þo daie. þo ansuerede se  
 gode man to on of hem, Frend, ha seyð, i ne<sup>1</sup> do  
 þe noon unricht. Wat for þingkeþ þat hic do  
 min i-will? . . . So sulle þo uerste bie last and  
 þo laste ferst. Fele bieþ i-clepede, ac feaue bieþ  
 i-cornee.

O. E. M. 33 (ii). 8. 34-11. cf. 35. 9-10.

20. 16. Swiþe veole beoþ icleped, and fewe beoþ ico-  
 rene.

O. E. M. 61. 104.

21. 9, 12-13.<sup>2</sup> (þe children of þe tune comen syngynde),  
 Iblessed he seyð, mote he beo þe cumeþ  
 on Godes nome. . . .

þo he com to þe temple . . .

He (vunde) þer-ynne chepmen . . .

He heom vt drof. . . .

Hit is iwrice þat myn hus is bede hus  
 icleped,

And ye þeouene dich hit habbeþ y-maked.

O. E. M. 39. 70-80.

22. 13. And caste hym in-to þe derkeste grounde,  
 þer as was wepyng . . .  
 Goulyng, and grisbatyng of teþe.

O. E. M. 230. 246-248.

### MARK.

10. 48. See Matthew 9. 27.

<sup>1</sup> Ed. ine.

<sup>2</sup> For paraphrase of verse 7, see App. 2.

LUKE.

18. 38, 39. *See* Matthew 9. 27.

THE PASSION OF OUR LORD.<sup>1</sup>

- Matthew 26. 21. þo vre Louerd wes isete to his  
supere,  
He byheold abute . . .  
And seyde to his disciples . . .
- Matthew 26. 21; John 13. 21. On me scal bitraye . . .
- Matthew 26. 24; Mark 14. 21. Iwis hym were betere þat he ibore  
nere.
- John 13. 22. Euerych lokede to oþre . . .  
Hi nuste neuer bi hwich of heom  
he hit iseyd hedde.
- Mark 14. 19. þo queþen his disciples on after on,  
Louerd, hi seyden alle (hwo is so  
hardy mon  
þat durre .þe bytraye) of vs euer-  
ych on?
- Matthew 26. 35. We willeþ to þe deþe alle myd þe gon.  
þo seyde vre Louerd Crist . . .
- John 13. 26. Hwam ich biteche þat bred þat ich  
on wyne wete,  
He me schal bitraye . . .  
He hit bitauhte Iudas. . . .  
And þe veond him on bi-com. . . .
- Matthew 26. 25. Iudas þo onswerede, . . .  
Mayster, am ich þilke? . . .

<sup>1</sup> In this poem the author so combines the accounts of the several gospels that it is not easy to separate them. In order not to break the continuity of the narrative, the Biblical references are given in the margin. The skill with which the accounts are woven together will be evident at a glance. For occasional paraphrases of verses omitted, see App. 2.

- |                                  |  |
|----------------------------------|--|
| Matthew 26. 25 ;<br>John 13. 27. | þu hit seyst, queþ vre Louerd, and<br>dest al þine mihte.  |
| John 13. 30.                     | And he hym vt iwende al bi þuster<br>nyhte   |
| Matthew 26. 14, 15.              | He com to þe Gywes, . . .<br>He queþ to þe Gywes, If ich so<br>ispede<br>þat ich bitraye Ihesu, hwat schal<br>beoþ my mede?<br>þrytty panewes, hi seyden. . . .  |
| John 13. 31.                     | After þet (Judas Skariot) him wes<br>vtigon,   |
| Matthew 26. 30 ;<br>Mark 14. 26. | Vre Louerd nom his apostles euer-<br>ych on,<br>And forþ myd him ledde to þe<br>Munt of Olyuete . . .  |
| Mark 14. 27-30.                  | To nyht eu schal scomye þat ye<br>me euere yseye.<br>Hit is write, . . .<br>Beo þe scopheorde aquold and of<br>lyue bireued.<br>þenne scule sone his seop alle<br>beon to-dreued.<br>After þat ich from deþe eft aryse beo,<br>Ich wile bi-voren eu alle cumen to<br>Galyle.<br>þo queþ Seynte Peter, þeyh alle<br>of-schomed beo,<br>Ne schal me neuer schomye, Lord,<br>for þeo.<br>(Peter), queþ vre Louerd, . . .<br>Er hit beo day to morewe . . .<br>þu me schalt þryes fur-sake er þe<br>cok crowe.<br>Louerd, queþ Seynte Peter, . . . |

- Luke 22. 33.        þeyh ich to þe deþe schulle myd  
                              þe go,  
                              Oþer in-to prysune . . .
- Matthew 26. 35, 36. Ic nele þe vorsake, and so hi seyden  
                              alle . . .  
                              Vre Louerd myd heom iwende to  
                              Geth-semany.  
                              Seþþe he to heom seyde . . .
- Matthew 26. 36 ;    Sytteþ her þe hwile ich go to  
Mark 14. 32.        abidde me.
- Mark 14. 33.        He nom Seynte Peter, Seynt Iame,  
                              and Seynt Ion. . . .
- Matthew 26. 38 ;    He wes of-dred of þe deþ. . . .  
Mark 14. 34 ;
- Luke 22. 41.        Iesus from heom iwende þe wurp<sup>1</sup>  
                              of o ston,  
                              And gon hyne to abidde al him  
                              seolf on.
- Matthew 26. 39.    Vader, he seyde, Ihesu Crist, if hit  
                              may so beo,  
Mark 14. 36 ;        Of þis ilche calche nv forber þu me.  
Luke 22. 42.
- Matthew 26. 42.    If ich hine schal drynke, iworþe  
                              þine wille. . . .
- Luke 22. 43-44.    As vre Louerd hine ybed, he bi-  
                              gon to swete,  
                              þat blod orn adun of hym, dropes  
                              swuþe grete.  
                              þer com of heuene on engel . . .  
                              Hyne vor to gladye. . . .
- Matthew 26. 40-41 ; He com to his apostles and heom  
Mark 14. 37-38.        a slepe funde.  
                              Slepestu, he seyde, Symon? . . .

<sup>1</sup> Ed. wrp.



- Ne myhtestu one tyde wakien myd  
me?  
Wakieþ and ybiddeþ eu . . .  
þat ye ne cumen in vondinge. . . .  
Matthew 26. 45-47; þe tyde is wel neyh icume . . .  
Mark 14. 41. 42. And monnes sune biþ bi-tauht in  
sunuule honde.  
Ariseþ vp, he seyde, and vte we  
heonne go.  
þer him cumeþ Iudas. . . .  
He me hafþ to nyht isold. . . .  
Nedde he bute þet word iseyd,  
Iudas him com þrynge  
Mid Gyues, and myd Phariseus  
from heore motynges,  
Mid speres and myd stauens. . . .  
John 18. 4-8. Iesus com to-yeynes heom, . . .  
And he to heom seyde, Hwam ye  
seche here?  
Heo hym onswerede, Ihesum Na-  
zaren.  
Ihesuc heom to seyde, Lo ich hit em.  
Yf ye me secheþ, her ich am yfunde.  
Leten þeos bileuen. . . .  
þe Gywes myd þon worde veollen  
to þe grunde.  
Matthew 26. 47, Iudas com avoreward, . . .  
49-50. Mid Gywes and oþer volke þat he  
myd hym brouhte.  
Heyl, he seyde, Master . . .  
And hyne mid muþe custe. . . .  
Freond, seyde Ihesu Crist, to hwan  
er-tu ycume?  
Luke 22. 48. Mid þine valse cosse þu trayest  
monnes sune.

- John 18. 12.      þe Gywes vp asturte . . .  
                     And nomen anon Ihesu Crist and  
    hyne vaste bunde.
- John 18. 10-11.    Seynte Peter hedde o swerd and  
    he hit vt drouh,  
                     And smot of Malkes ere. . . .  
                     þo iseyh Ihesu Crist, . . .  
                     Put in, he seyde, þi sweord anon  
    in þe stude,  
                     Ne mot ich nouht drynke . . .  
                     þene calch þat my vader haueþ  
    y-yeue me?
- Matthew 26. 55;    Seopþe him spek Ihesu Crist . . .  
   Mark 14. 48-49;    And seyde to þe Gywes, . . .  
   Luke 22. 52-53.    Mid sweordes and myd bottes ye  
    beoþ her icume.  
                     So me doþ to þeoue. . . .  
                     Vyche day in þe temple wes myne  
    ywune  
                     To techen eu, . . .  
                     Nes þo non so hardy þat on me  
    leyde honde.
- Matthew 26. 58;    Peter (iseyh þe Gywes vre Louerd  
   Luke 22. 54.      vaste bynde)  
                     Anon he drouh hyne abak and eode  
    heom by-hynde. . . .
- Matthew 26. 57.    þe Gywes nomen Ihesu Crist and  
    forþ hine ledde.
- Matthew 26. 56, 57. Alle heo hyne byleuede. . . .  
                     Heo brouhte hyne to Kayphas, . . .  
                     Heo wes heore biscop in þen ylke  
    yere.
- Mark 14. 51;      Of alle his disciples ne vulede hym  
   John 18. 15.      neuer on  
                     Bute Seynte Peter and on yong mon,

- Mark 14. 52.            Ion hedde enne mantel . . . hym  
abute,
- John 18. 16-18.       He wende in myd Ihesu Crist and  
Peter stod þer-vte. . .  
For he wes iknowe. . .  
He bed þene dureward lete in his  
i-vere, . . .  
þe dureward hine in lette. . .  
Peter stod myd þon oþer and wer-  
mede hym at þe glede.  
(Summe of þet þer weren ykeneu  
Seynt Ion),
- Mark 14. 51-52.       And nom him by þe mantel, þat  
he hedde vp-on.  
He bileuede his mantel . . .  
And him seolf al naked at þere  
dure vt wond. . .
- Matthew 26. 57-63; þo vre Louerd wes ibrouht by-vore  
Mark 14. 55-61.       Kayphas, . . .  
þe princes and þe phariseus . . .  
þouhte hyne do of lyue. . .  
Hi lowen him vp-on  
To bryngen hyne to deþe. . .  
þer arysen tweyne . . .  
þes seyde hwat he wolde þe temple  
al to-breke, . . .  
And þene þridde day him seolf a  
newa a-reare. . .  
Cayphas spek to Ihesu Crist, . . .  
Ne herestu hwat þeos seggeþ, hwy  
neltu onswerye?  
Ihesuc hym wes stille, nolde heo  
nowyht speke. . .

- John 18. 19-23.      Seoþþe he hym axede of his tech-  
                                  inge  
                                  And of his disciples; . . .  
                                  Vre Louerd hym onswerede, . . .  
                                  Ofte in þe temple ich wes iwuned  
                                  to preche,  
                                  Al by lyhte daye; . . .  
                                  And þu and oþre ynowe . . .  
                                  Hwat ich to heom seyde, wel wyten  
                                  heo.  
                                  Iwyte at heom þat hit iherde and  
                                  nouht ne axe me.  
                                  (þer leop forþ o gadelyng) . . .  
                                  And smot a-non Ihesu Crist, . . .  
                                  Hit is þe byscop, he queþ, schal-  
                                  tu so onswerie?  
                                  Ihesuc to hym seyde and yef hym  
                                  onswere,  
                                  If ich habbe vuele iseyd, witnesse  
                                  þu myht bere:  
                                  And if ich habbe wel ispeke, þer-  
                                  of þu nym gome  
                                  And nouht me vor to beten. . . .
- Matthew 26. 67-68; þe Gywes þat heolde Ihesu Crist  
     Luke 22. 64.      muchele schome him dude.  
                                  Blyndfellede and spatten him on . . .  
                                  And smyten vnder þat ere, and þus  
                                  to him seyde,  
                                  Hwo is þat þe smot . . . constu hit  
                                  arede? . . .
- Luke 22. 56.      Peter stod bi þe fur. . . .
- Mark 14. 66.      þer com o schelchene gon þat wes  
                                  myd Kayphas,
- John 18. 17.      Heo by-wuste<sup>1</sup> þe dure; . . .

<sup>1</sup> Ed. by-wste.

- Mark 14. 67;      Heo byheold Peter and seyde to  
 Luke 22. 56.      heom þat sete,  
                          Iwis þes is myd Ihesu. . . .  
                          Peter þo onswerede, Ne yknowe  
                          ich hyne nouht. . . .
- Luke 22. 58-60.    Sone her-after on oþer þer com gon  
                          And seyde, Siker þu ert myd him,  
                          a Galilewis mon.  
                          Mon, queþ Seynte Peter, y not hwat  
                          seyst þu,
- Luke 22. 57;      Ne ikneu ich hyne neuere. . . .  
 John 18. 26.      þo onswerede on oþer, . . .  
                          He wes Malkes kunes-mon þet  
                          Peter smot of þat ere,  
                          Iwis þu were myd Ihesu Crist in  
                          þe leyhtune. . . .
- Matthew 26. 72.    Peter at-sok and seyde, . . .  
                          þat euer hyne iknewe, ich segge  
                          vor me.
- Luke 22. 60.      Nedde he bute þet word iseyd, þe  
                          cok crowe bi-gon.  
                          Ihesu hyne bywende and lokede  
                          him vp-on.
- Matthew 26. 75;    Peter a-non þer-after hyne vnder-  
 Mark 14. 72;      stod  
 Luke 22. 61-62.    Hwat his Louerd hedde iseyd, he  
                          wes sori-mod,  
                          Anon he vt iwende and bigon to  
                          wepe. . . .
- Luke 22. 66-70.    Anon an ernemorewe, so sone so  
                          hit wes day,  
                          Hi comen alle to-gadere . . .  
                          And brouhten vre Louerd Crist to  
                          heore mothuse.

Heo him to seyden, . . .  
 Say vs nu þe if þu ert Crist. . . .  
 Vre Louerd heom onswerede, þeyh  
                     ich eu segge soþ,  
 Ye nelleþ . . . nouht ileue . . .  
 If ich eu ouht axi ye nelleþ me  
                     nouht telle,  
 Ne lete me gon quite. . . .  
 þer-vore ich ine heuene schal sytte  
                     by myne vadere. . . .  
 þo sayden hi alle, þenne er-tu  
                     Godes sune.  
 Ye hit seggeþ for ich hit am. . . .

Matthew 26. 65-66. þis iherde Kayphas, his weden he  
                     to-brek,  
 And seþþe to þen volke þeos  
                     wordes he spek,  
 Hwat abyde ye nuþe to habben  
                     mo wytnesse?  
 Alle ye habbeþ, þis iherd . . .  
 Hw he haueþ her ispeke. Hwat  
                     is eur red?  
 Alle hi onswerede, He is wurpe<sup>1</sup>  
                     to beo ded. . . .

Luke 23. 1-3. Heo brouhten hyne to Pylates, . . .  
 Herkne nv, hi seyden, . . .  
 þesne mon we funde vorbeoden  
                     vre lawe  
 þat we nu, and vre eldre, heolde  
                     by olde daye,  
 Muchel of vre volke he haueþ  
                     iturned þer-from.  
 He seyþ þat he is Godes sune.<sup>2</sup> . . .

<sup>1</sup> Ed. wrþe.

<sup>2</sup> See Matthew 26. 63-64.





Hwat hauestu i-do? . . .  
 Ihesuc him onswerede, . . .  
 Yf mi kyneriche were ine worlde  
                                   þisse  
 Mine men wolde wyþstonde,  
 þat ich nere nouht bi-tauht in Gy-  
                                   wene honde.  
 Ac my kyneriche is in oþer londe.  
 Pilates to him seyde, þenne er-tu  
                                   kyng?  
 þu hit seyst, queþ vre Louerd, . . .  
 Ich þer-on am ibore, and to þis  
                                   world i-cume,  
 And bere witnesse of soþe . . .  
 Alle þat beoþ in soþe i-hereþ myne  
                                   word. . . .  
 þo seyde Pilates him to, Hwat is  
                                   soþnesse? . . .  
 Pilates eft vt eode . . .  
 And com to þan volke, and seyde  
                                   to heom þus,  
 I ne<sup>1</sup> vynde nenne gult in þisse  
                                   monne.  
 Hit is eur kustume to habbe quyt  
                                   enne  
 At eure muchele feste euervyche yere  
 Schal ich þere Gywene kyng lete  
                                   gon al skere?  
 And hi alle gradden, . . .  
 Nouht hyne, hi seyden, ac yef vs  
                                   Barraban.  
 Barraban wes a þeof. . . .  
 Pilates nom þo Ihesu Crist and  
                                   hyne heyhte beten.

John 19.1.

<sup>1</sup> Ed. ine.

Matthew 27. 28-30; þe knyhtes hyne nomen and in

Mark 15. 17-18; hyne ledde,

John 19. 2-3. And duden al of his cloþes þet he  
on hym hedde.

Sepþe hi nomen a red cloþ and  
duden him a-bute,

And one yerd on his hond, and  
gunnen him a-lute.

Of one wrase of þornes he wryþen  
hym one crune. . . .

Hi setten heo on his heued, and  
vaste þer to-beote.

Sepþe hi knowede and seyde, Hayl  
Gywene king!

And smyten vnder þat ere. . . .

John 19. 4-16. Pilates eft vt eode and to þe Gywes  
seyde,

Lo, her ich brynge þisne mon and  
to-vore eu lede,

Ich nenne gult ne vynde on him, i  
do eu to vnderstonde. . . .

Vre Louerd ber his crune and com  
him vt gon.

Lo, seyde Pilates, her is þes ilke  
mon.

þe byspes and þet oþer volk  
gradden him vp-on,

Do a rode, do a rode, hi seyden  
hyne a-non.

Pilates þo onswerede and þus  
heom seyde to,

Nymeþ hym eu seolue and on  
rode do.

þe Gywes hym onswereden, We  
habbeþ vre lawe

þer-after he schal beo i-don vt of  
lyf-dawe,

Vor he makeþ him Godes sune. . . .

Pilates þeos word iherde, þo wes  
heo more of-dred.

He iwende eft ayein þar he wes ere,  
And axede þo Ihesu Crist hwenene  
heo were.

Vre Louerd ne yef nenne onswere. . . .

Pilates to hym seyde, þu ne spekest  
nouht wiþ me.

Nostu þat ich habbe myhte on rode  
to do þe,

And ich habbe myhte to lete þe  
quyte beo?

Vre Louerd him onswerede, Ned-  
destu none myhte

Me vor do to deþe . . .

Bute hit were þe iyeue . . .

Of him þat is vs alle abuue in he-  
ueryche blysse.

Vor þan he more sunne hafþ nuþe  
of me.

He þat me bitrayde and seþþe bi-  
tauhte þe.

þer-after Pilates þouhte to leten  
hyne go.

Ac þe Gywes him seyden, . . .

If þu þysne bileuest, and hine letest  
go,

Ner-tu nouht Cesares freond. . . .

Eueruych mon þat makeþ hym  
king, . . .

He wyþ-seyþ Cesare. . . .

Pilates ladde vt ure Louerd. . . .

And seyde to þon Gywes, Lo her  
eur kyng.

Do hine away, hi gredden, an-hong  
an hying.

Pilates heom onswerede and þus  
heom seyde to,

Wille ye þat eur king on rode beo  
i-do?

þe bispes þo onswereden, . . .

We habbeþ nenne oþer king bute  
Cesar.

Pilates nom þo vre Louerd and heom  
bitauhte on honde. . . .

John 19. 17-18.    þe knyhtes þet hine ledden bitauhten  
him þe rode,

He her heo on his schuldre toward  
þan ilke stude

þat hatte Kaluarie. þer-on hi hine  
dude.

Hi nome twey þeoues þat weren  
myd him iled,

þene enne hi honge in one half . . .

And on bi þat oþer half, and Ihesuc  
heom bitweone.

Luke 23. 34.    Vre Louerd þo þis seyde, . . .

Vader, vor-yef heom þisne gult, hy  
nvtan hwat hi doþ. . . .

John 19. 23-24.    þe Knythes nome his cloþes to  
delen heom a-mong,

þo funden heo his curtel þat he  
wes al ihol,

Hi nolden þer-of makie nones cun-  
nes dol,

Ac hi casten heore lot hwes he  
 scolde beo,  
 Hi nolden hyne nouht delen a to  
 ne a þreo.

Matthew 27. 41-42; þe princes and þet oþer volk hoke-  
 Mark 15. 30. rede him vp-on. . . .

Crist þet oþer hauest iheld, kyng  
 of Yrahel,  
 Help nv þi seolue, . . .  
 Yf þu ert so myhti . . .  
 Lyht a-dun of þe croyz. . . .

Luke 23. 39-43.

On of þe þeoues þat him heng by  
 He seyde to vre Louerde, and gon  
 him hokeri,  
 Crist help þi seolue and eke help us.  
 þe oþer him onswerede, and to him  
 seyde þus,  
 þv nert wrecche of Gode of-dred  
 þat her ert anhonge.  
 We after vre gultes mede habbeþ  
 yuonge.  
 þes . . . neuere vuel ne dude.  
 He seyde to vre Louerde, . . .  
 [L]ouerd, he seyde, þench on me. . . .  
 Hwenne þu cumest to heuene þer  
 is þi kyneriche.  
 Ihesuc him onswerede, Soþ ich  
 segge þe  
 To day in paradyse þu schalt beo  
 myd me.

John 19. 19-22.

Pilates wrot him seolf a wryt al on  
 hying,  
 þar is Ihesuc of Nazareth, þe Gy-  
 wene kyng.



- Monye Gywes hit radden, . . .  
 Hit wes iwryten on Ebreu, on Gryv,  
 and Latyn.  
 þe bispes of þe Gywes seyden  
 Pilates to,  
 Ne wryt þu nouht, Her is þere  
 Gywene kyng,  
 þeyh he seyde þat he hit wes. . . .  
 Pilates þo onswerede, and þus heom  
 seyde to,  
 þet ich wrot, beo iwryte. . . .  
 Hit wes welneyh mydday, þo þuster-  
 nesse com,  
 Matthew 27. 45; In alle middenharde fort þet hit  
 Mark 15. 33; wes non;  
 Luke 23. 44;  
 Joel 2. 10, 3. 15. þe sonne bileuede hire lyht, and þe  
 mone al so,  
 Matthew 27. 51; þat huding-cloþ, to-delde in þe  
 Mark 15. 38; temple a to.  
 Luke 23. 45;  
 Luke 23. 46. Ihesuc him gon clepyen myd stefne  
 uul stronge,  
 Vader, ich myne soule biteche in  
 þyne honde.  
 þo he hedde so yseyd, . . .  
 He deyede þer-after wel swiþe sone.  
 Mark 15. 39, þet iseyh centurio þat þer bisydes  
 cf. Matthew 27. 54. stod. . . .  
 He seyde, . . .  
 Iwis þes mon wes Godes sune  
 John 19. 31-35. þe Gywes to Pilates comen and  
 þus him seyden to,  
 We biddeþ þat heore þyes beon  
 to-broken a to

And seopþe let heom don a-dun of  
þe waritreo,  
Vor vre muchele feste to morewe  
schal beo.  
Of þen one þeoue hi breken his  
þyes a to,  
And of his yuere hi duden al so.  
þo heo comen to Ihesu Crist and  
seyen hine ded,  
Ne breken hi his þyes . . .  
Hi bitauhte one knyhte a sper on  
his hond  
And setten to his syde . . .  
Boþe blod and eke water þer-after  
vt ron.  
þo ilke þat hit iseyh, he wrot þis  
God-spel  
þat he soþ segge we leueþ hit ful wel.

Matthew 27. 57-66. þo hit wes wel neyh eue, Ioseph  
cf. Mark 15. 42-46; þer com gon  
Luke 23. 50-53; Of Arymathia, he wes a riche mon.  
John 19. 38-42. He com to Pilates and sayde to  
him þus,  
Yef me þes prophetes body, þat  
hatte Iesus.  
þo heyhte Pilates þat body him bi-  
teche. . . .  
Ioseph nom vre Louerd a-dun of  
þe rode  
And wond him on a cheysil cloþ. . . .  
Seoþþe he hyne leyde in one þruh  
of stone  
þat he hedde newe imaked to him  
self one.

He hwelfde at þare sepulchre-dure  
enne grete ston

Seppe he wende forþ his wey....

þene oþer day þer-after...

þe Gywes and þe phariseus...

Comen to Pilates,...

Louerd, hi to hym seyde, we beoþ  
vnderstonde

þes ilke swike seyde,...

Ich wile þene þridde day aryse  
from deþe to lyue.

Let wite þe sepulchre fort þene  
þridde day

þat his disciples hine ne stele and  
beren hyne away

And seggen to þe volke,...

He is aryse from deþe....

þenne worþ<sup>1</sup> þe laste dwele wurse  
to alegge

þene þe vorme were....

Pilates heom onswerede...

Goþ nv and wyteþ hyne wel hyed-  
liche and sone.

þe Gywes þo uorþ wende...

To witen þe sepulchre....

Seppe hi dude heore... sel vpe  
þene ston....

John 20.11-17.<sup>2</sup>

Marie stod wiþ-vte þe dure, and sore  
wepe bi-gon,...

He adun stupede and lokede myd  
eye.

þo seyh heo þer twey engles myd  
hwhite cloþes,...

<sup>1</sup> Ed. wrþ.

<sup>2</sup> Vv. 1-2 are then paraphrased in ll. 353-355.

þe on set at þe heuede, þe oþer at  
þe vote.

Wymmon, hwi wepestu, hi seyden  
hire to.

For hi habbeþ myne Louerd i not  
hwer i-do.

Marie hire drouh abak and lokede  
heo bi-hynde

þo yseyh heo Ihesu Crist. . .

Vre Louerd hire gon axi, For hwi  
and for hwan

Wepestu, and hwam þu seche, . . .  
wymmon?

Marie him onswerede, and þus him  
seyde to,

þe Gywes habbeþ mynne Louerd of  
þisse stude i-do,

Ich not neuer hwydere hi habbeþ  
hyne ibrouht. . .

Hauestu hyne away ibore, seye me,  
gode man,

And ich hyne vecche wille al my  
seolf on.

Heo nuste nouht þat he hit wes, . . .

Heo wende hit were þe leyhtun-  
ward þat to hire spek.

Iesus þo nemde Marie. . .

Heo clepede hyne mayster, þet is  
Rabony. . .

Ihesuc spek to Marie and hire for-bed  
þat heo attryne ne scolde his honde  
ne his fet.

Ich ne astey nouht yete vp to myne  
vadere.

Ac go to myne broþren, . . .

Luke 24. 36-43.

Saye heom þat ich astye to mynes  
vader riche

þer is my vader and eke heore. . . .<sup>1</sup>  
As heo . . . speken. . . .

He stod amyddde heom alle and to  
heom þus seyde,

Sibsumnesse eu beo among. . . .

Hi weren aferd and offruyht, . . .

Heo wenden þet hit were a gost. . . .

Ihesuc to heom seyde, Of hwan  
beo ye of-ferde,

And beoþ in eure heorte þouhtes fele  
a-rerde?

Iseoþ nuþe myne vet, and ek myne  
honde,

þat ich hit am Ihesu Crist, . . .

Hondleþ no and iseoþ þat gost  
naueþ none bon,

Ne vleys ne bon non þer as me is  
vp-on.

þo he hedde so yseyd, . . .

He schewede heom his honde and  
so he dude his fet.

Yet heo hit nyleuede . . .

Ac þuhte mucche wunder of heore  
gladnesse.

Vre Louerd Ihesu Crist myd heom  
bi-gon to speke:

Habbe ye ouht here þat mon may  
of ete?

Hi hym bivore brouhten of one visse  
ibred

And ek enne huny-comb, hi weren  
suiþe gled.

<sup>1</sup> Verse 18 is next paraphrased freely in lines 588-596.

- Vre Louerd nom and et þer-of to-  
uore heom. . . .
- John 20. 22-23. Vre Louerd heom bleu vp-on . . .  
Vnder-uongeþ, he seyde, þe holi-  
gostes myhte.  
þeo þat ye aleseþ here of heore  
sunnes bende  
Hi schulle beon vnbunden, euer  
buten ende,  
And þeo þat ye her byndeþ ine  
lyve þisse  
Hi beoþ euer ibunde. . . .  
He seyde, . . .
- Luke 24. 49-53. Ich eu wille senden on mynes fader  
biheste.  
Sytteþ in þe burewe . . .  
Fort ye beon byweued of heueliche  
myhte.  
He seopþe heom vt ledde in-to  
Bethany,  
And myd his swete honde gon heom  
blessy.  
þo he heom hedde iblessed, . . .  
He astey to heuene þer-after ful sone.
- Acts 1. 10-11. Hi stoden and biheolden hw he to  
heuene asteyh. . . .  
þer stoden twei veyre men . . .  
Myd hwite cloþes swyþe veyre  
iscrud.  
And hi to heom seyden, Men of  
Galile,  
Toward þare heuene hwat bi-holde ye  
þe ilke sulue Ihesuc þat is from eu  
y-nume,



- He wile hym sult eft-sone hider to  
 ev cume . . .  
 As he heonne ywende. . . .
- Luke 24. 52-53. Hi turnden heom ayeyn  
 Mid muchele gladnesse eft to Ihe-  
 rusalem.  
 And weren in þe temple God hery-  
 inde.
- Acts 2. 1-8. At þon heye vndarne a Wit-suneday,  
 þer hi were to-gadere, . . .  
 þe holy gost heom com vp-on in fury  
 tunge. . . .  
 þo were in Iherusalem . . .  
 Men wunynde of alles kunnes londe. . . .  
 Eueruych þer vnderstod his icunde speche.  
 Heo seyden heom bi-twenen, Hwat may  
 þis beo?  
 þeos men þat we heren speke, hi beoþ  
 of Galile,  
 And we iherden heom . . .  
 After vre tunge. O. E. M. 40. 89-56. 672.

## 1 CORINTHIANS.

3. 8. þer schal after his werk  
 Vych mon fongen mede. O. E. M. 163. 3-4.
13. 4. þe soþe luue . . .  
 Ne kepeþ heo non onde. O. E. M. 144. 113-114.

## GALATIANS.

6. 7. Alle men repen schule þat heo ear seowe.  
 O. E. M. 59. 23.
6. 7. Hwych so þe men soweþ  
 Al swuch he schal mowe. O. E. M. 106. 82-83,

## 1 TIMOTHY.

6. 16. Ne may no mon hine iseo. O. E. M. 97. 137.

## THE ANCREN RIWLE.

### GENESIS.

3. 6. Eue biheold o þen uorbodene eppeler, ant iseih  
hine ueir, ant ueng to deliten i þe biholdunge,  
ant turnde hire lust þer toward, ant et þerof, ant  
gef hire louerd. A. R. 52. 19-21.
18. 17. Mei ich, cweð ure Louerd, helien Abraham  
þing þet ich þenche uorto donne? A. R. 410. 8-9.
19. 22. Hie þe, cweþ ure Louerd, utward; uor þe  
hwule þet tu ert among ham, ne mei ich nowiht  
don ham. A. R. 410. 2-4.
49. 3-4. Ruben, . . . ne waxe þu neuer! A. R. 288. 19-20.

### EXODUS.

4. 6. Moiseses hond, . . . so sone he hefde wiðdrawen  
hire ut of his bosome, bisemede oðe spitel-vuel ant  
þuhte leprus. A. R. 148. 6-8.
20. 5. Ich am . . . þe geluse God. A. R. 90. 13.
21. 33-34. Was ihoten . . . þet put were euer iwrien,  
ant, gif eni unwrie put were, ant best feolle þer-  
inne, he hit schulde helden þet þene put unwreih.  
A. R. 58. 3-5.

### LEVITICUS.

2. 13. In euerich sacrificse, he seið, ure Louerd, offreð  
me euer salt. A. R. 138. 9-10.

### DEUTERONOMY.

32. 15. Mi leof is ivetted, he seið, ure Louerd, ant  
smit me mid his hele. A. R. 136. 27-28.
32. 35. *See Romans 12. 19.*

### JUDGES.

1. 2. Vre Louerd onswerede ant seide, Iudas schal  
gon biuoren bu: I chulle ower foes lond bitechen  
in his honden. A. R. 300. 10-12.

## 1 SAMUEL.

- 4.1. Ismeles folc com ant loggede bi þe stone of help: and þe Philisteus comen into Afech.

A. R. 264. 5-6.

## 2 SAMUEL.

- 7.27. Louerd, . . . min heorte is icumen agein eft, ich hire habbe ifunden.

A. R. 48. 16-17.

## 1 KINGS.

- 17.12. Lo! ich geder two treon.

A. R. 402. 5.

## 2 KINGS.

- 6.16. We habbeð . . . mo þen heo beon, to helpe on ure halue.

A. R. 234. 1-2.

## 2. CHRONICLES.

- 20.12. In us nis nout, deorewurðe Louerd, so muchel strence þet we muhten wiðstonden þes deofles ferde þet is so strong uppon vs. Auh hwon we beoþ so bistaped ant so stronge bistonden þet we mid alle nenne read ne cunnen bi us suluen, þis one we muwe don, hebben up eien . . . to þe milsfule Louerd.

A. R. 264. 22-26.

- 20.15. Ne beo ge nout offerd, he seið, ne drede ge ham nowiht, þauh heo beon stronge ant monie. þe uiht is min, ant nout oure.

A. R. 266. 5-7.

## IOB.

- 2.4. He wule giuen uel uor uelle.

A. R. 362. 26-27.

- 7.1. Al þis lif her is ase uiht.

A. R. 358. 15.

- 14.19. Lutel dropen þurleþ þene ulint þet ofte ualleð þeron.

A. R. 220. 20-21.

- 19.27. I mine bosome, . . . is al mi hope iholden.<sup>1</sup>

A. R. 148. 12-13.

- 28.25. Louerd, . . . þu hauest imaked uoðer to hem uorte ueðren mide þe soule.

A. R. 140. 10-11.

<sup>1</sup> Cf. the A. V.

30.13-14. Min uoan awaiteden me mid tricherie, ant  
mid treisune, ant strencoeden uppon me, and nes  
hwoa me helpe.

Heo wresten in uppon me, ase þauh he wal  
were to-broken, ant te zeten opene.

A. R. 220. 26-222. 1.

31.1. Ich habbe iverstned, . . . foreward mid min eien,  
þet ich ne misðenche v. deale.<sup>1</sup>

A. R. 62. 23-25.

# PSALMS.

5.12. Louerd, . . . mid þe scheld of þine gode wille.

A. R. 392. 8-9.

8.6-8. Al þet is iðe worlde he werp under ure uet,  
bestes ant fueles.

A. R. 388. 2-3.

10.13. þe unbileuede, mid hwon gremeð he God  
Almihti?

A. R. 334. 13-14.

19.6. Nis non þet muwe etlutien þet heo ne mot  
him luuien.<sup>2</sup>

A. R. 400. 14.

22.16. Heo duluen mine vêt ant mine honden.

A. R. 292. 11.

Monie hundes, . . . habbeð biset me.

A. R. 324. 20-21.

25.18. Bihold . . . and isih mine edmodnesse ant mi  
swinc, ant forgif me mine sunnen alle togederes.

A. R. 354. 24-25.

Bilef . . . behinde me ant worp awei urom me  
alle mine gultes.

A. R. 356. 4.

28.7. Mi vlesch is iflured ant bicumen al neowe, uor  
ich chulle schriuen me, ant herien God willes.<sup>3</sup>

A. R. 340. 5-6.

38.5. Mine wunden . . . gedereð neowe wrusum, ant  
foð on eft uorte rotien.

A. R. 274. 2-3.

<sup>1</sup> Perhaps for *vel* dele. See NED. under *deal* 11b, and examples.

<sup>2</sup> Latin, *a calore eius*.

<sup>3</sup> Cf. the A. V.

- 38.13. Ich heold me al stille, he seið, ase dumbe ant  
deaf deð þet haueð non onswere. A. R. 108. 21-23.
- 39.1. Ic chulle witen mine weies mid mine tunge  
warde. A. R. 78. 12-13.
- 40.12. þis min heorte is etflowen me. A. R. 48. 15.
- 59.9. I chulle<sup>1</sup> witen mine strence, Louerd, to þine  
bihoue. A. R. 134. 8-9.
- 74.11. Hwui drawest tu ut þine riht hond of midden  
þine boseme . . . on ende? A. R. 146. 15-16.
- 74.13. þu hauest forschalded, . . . þe drake heaued  
mid wallinde watere. A. R. 246. 6-7.
- 90.15. Wel is us nu Louerd, uor þe dawes þet tu  
lowudest us, . . . and wel is us nu Louerd, for  
þe ilke geres þet we weren sike inne, ant iseien  
sor ant seoruwe. A. R. 190. 12-15.
- 102.6. Ich am ase pellican, . . . þet wunieð bi him one.  
A. R. 118. 6-7.  
Ich am a pellican iliche þet wuneð bi him one.  
A. R. 126. 26.
- 102.7. Ich was waker, . . . ant iliche sparewe under  
rof one. A. R. 142. 25-26.  
Ich am . . . ase speruwe þet is one.  
A. R. 152. 25-26.
- 104.10. I þe deales . . . þu makest wellen uorto  
springen. A. R. 282. 7-8.
- 119.8. Ne bilef þu me nout. A. R. 232. 5.
- 119.37. Louerd, . . . wend awei mine eien vrom þe  
worldes dweole, ant hire fantesme.<sup>2</sup> A. R. 62. 21-22.
- 140.11. Veole iwordede mon . . . ne schal neuer leden  
riht lif on eorðe. A. R. 78. 9-10.

## PROVERBS.

- 4.23. Mid alle cunne warde . . . wite wel þine heorte,  
uor soule lif is in hire. A. R. 48. 5-7.

<sup>1</sup> Ed. ichulle.<sup>2</sup> Latin, *uanitatem*.

- 10.19. Ne mei nout muchel speche, . . . beon wiðuten  
sunne. A. R. 74. 26-27.
- 11.2. þer ase edmodnesse is, þer . . . is (Iesu Crist,  
þet is his Feder) wisdom. A. R. 280. 4-5.
- 13.3. Hwose witeð wel his muð he witeð . . . his soule.  
A. R. 74. 2-3.
- 18.21. Lif ant deadð, . . . is ine tunge honden. A. R. 74. 2.
- 25.21-22. Ȝif þi uo is offingred, ȝif him uode; and  
ȝif he is offurst, ȝif him drincken: . . . þus þu  
schalt . . . rukelen on his heaued bearninde gleden.  
A. R. 404. 32—406. 5.
- 25.28. Hwose ne wiðhalt his wordes, . . . he is ase  
buruh wiðuten wal. A. R. 74. 5-6.
- 27.6. Leouere me beoð hire<sup>1</sup> wunden þen uikiinde<sup>2</sup>  
cosses. A. R. 256. 18-19.

## ECCLESIASTES.

- 4.10. Wo is him þet is euer one, uor hwon he ualleð,  
he naueð hwo him areaþe. A. R. 252. 25-26.
- 10.11. þe neddre, . . . stingeð al stilliche; ant heo þet  
spekeð bihinden, . . . heo nis nowiht betere.  
A. R. 82. 26-28.

## SONG OF SOLOMON.

- 1.2. Cus me . . . mid cosse of þine muþe. A. R. 102. 24-25.
- 1.4. þeo þe riht luvieð þe, þeo þet beoð riht. A. R. 2. 7.
- 1.5. Ich am blac, ant tauh hwit. A. R. 10. 27-28.
- 1.8. Ȝif þu ne knowest þe sulf, þu ueir bimong  
wummen, wend ut ant go efter gate-herden, ant  
leswe þine ticchenes bi heordmonne hulen.  
A. R. 100. 11-15.

Ȝif þu ne cnowest nout þe sulf, he seið, ure  
Louerd, . . . wend ut ant go, . . . ant foluwe þeos  
geat, . . . ant leswe þine ticchenes.

A. R. 100. 17-18, 25-26.

<sup>1</sup> Latin, *corripientis*; Vulgate, *diligentis*.

<sup>2</sup> T, *fikelinde*. C, Lufferes.



- Ȝif þu cnowest nout þe sulf, þu ueir bimong  
wummen, seið ure Louerd, . . . schalt tu uoluwen  
geat a ueld. A. R. 102. 16-20.
2. 8. Mi leof kumeð, . . . leapinde o ðe<sup>1</sup> dunes, ouer-  
leapinde hulles. A. R. 380. 11-12.
2. 10, 13, 14. Ich ihere nu mi leofmon speken, . . . Aris  
up, hie þe heoneward, ant cum to me, mi leof-  
mon, mi kulure, mi schene, mi veire spuse.  
Scheau to me þi leoue neb ant ti lufsume leor.  
. . . þi stefne is me swete, ant ti hwite schene.  
A. R. 98. 14-25.
2. 14. Scheau þi neb to me. A. R. 90. 21.
2. 15. Nimeð ant keccheð us, . . . þe zunge uoxes.  
A. R. 294. 26-27.
4. 6. Ich chulle gon . . . to recheles hulle, bi þe dune  
of mirre. A. R. 376. 20-21.
8. 7. None wateres . . . ne muwen þeos luue acwenchen.  
A. R. 402. 23-25.

## ISAIAH.

1. 15. þauh ze makien moniuold ouwer bonen touward  
me, . . . nulich ou nout iheren. A. R. 76. 13-15.
2. 10. Go into þe stone, . . . and hud þe iðe doluene  
eorðe. A. R. 292. 7-8.
6. 5. Wo is me, . . . vor ich am a man mid suilede  
lippen; . . . ich wunie among men þet suiled  
hore lippen mid misliche spechen. A. R. 158. 22-26.
18. 7. A uolk tolimed<sup>2</sup>, and totoren<sup>3</sup>, a uolk ferlich.  
A. R. 362. 21-22.
28. 15. We habbeð trouðe ipluht deaðe, ant foreward  
istefned mid helle. A. R. 310. 22-23. cf. 19-21.
30. 15. Ine silence ant ine hope schal beon ower  
strencðe. A. R. 78. 19-20.
- Ine silence ant ine hope schal beon vre strençðe.  
A. R. 78. 26.

<sup>1</sup> Ed. oðe.<sup>2</sup> Ed. to limed.<sup>3</sup> Ed. to toren.

- 32.17. þe tilðe of rihtwisnesse, þet is silence.  
A. R. 78. 15.
- 49.15-16. Mei moder uorgiten hire child? . . . And  
tauhe heo do, ich ne mei þe uorgiten neuer. . .  
Ich habbe . . . depeint þe i mine honden.  
A. R. 396. 11-14.
- 51.23. Buh þe, . . . aduneward, þet ich muwe ouer þe.  
A. R. 266. 13.
- Buh þe, . . . adun ant let me up.  
A. R. 266. 16-17. cf. 23.
- 53.5. Ure beatunge ueol upon him. A. R. 366. 15.
- 53.7. Ant non more þen a schep, . . . ne cweð he  
neuer a word. A. R. 122. 8-10.
- Willes<sup>1</sup> he þolede al þet he þolede. A. R. 392. 9.
- 61.7. He schulen . . . in hore owune londe welden  
twouold blisse agean twouold wo þet heo her  
driedð. A. R. 358. 4-5.
- 64.7. Nis non þet te holde. A. R. 408. 28.
- 65.13. Mine men, . . . schulen eten, ant ou schal euer  
hungren. A. R. 214. 26-27.

### JEREMIAH.

- 6.26. Make bitter mon ase wif deð uor her childe  
þet naueð buten him one, and isihð hit biuoren  
hire uerliche astoruen.<sup>2</sup> A. R. 310. 12-14.
- 15.17. (Jeremie) set one. . . Vre Louerd hefde ifuld  
him of his þreatunge. A. R. 156. 1, 3.

### LAMENTATIONS.

- 1.2. Alle þet him luueden, zeieden spi him on, and  
hatieð him alle. A. R. 310. 4-5.
- 2.19. Sched ut, . . . ase water, þine heorte. A. R. 320. 22.
- 3.26-28. God hit is ine silence ikenen Godes grace,  
ant tet me bere Godes zoc, anon from þe zuweðe.  
A. R. 156. 20-22.

<sup>1</sup> Latin, *oblatus est quia voluit*.

<sup>2</sup> The last clause is very paraphrastic.

3. 28. Me schal sitten him one, . . . ant beon stille.  
A. R. 156. 18-19.  
Heo schal sitten one, ant holden hire stille.  
A. R. 156. 23-25.
3. 30. Heo wule . . . agein þe smitare beoden uorð hire  
cheoken, ant beon þuruh fulled mid schendfule  
wordes. A. R. 156. 28-158. 1.
3. 51. Min eie haueð irobbed al mine soule.  
A. R. 64. 2-3.
3. 65. þu schalt giuen, me, Louerd, heorte-scheld, . . .  
þine swincfule pinen. A. R. 292. 23-24.
4. 19. Vre widerwines beoð swifture þen þe earnes :  
up oðe hulles heo clumben efter us, . . . ant zet  
iðe wildernesse heo aspieden us to slea.

A. R. 196. 8-10.

## EZEKIEL.

35. 6. Vlih sunne<sup>1</sup>, ant sunne wule euer uoluwen efter  
þe.

A. R. 374. 13-14.

## HOSEA.

2. 14. Ich chulle leden þe, he seið, ure Louerd, . . .  
into onliche stude, ant ter ich chulle luueliche  
speken to þine heorte.

A. R. 168. 24-25.

## JOEL.

1. 7. Heo haueð bipiled mine figer, irend of al þe  
rinde: despoiled hire sterc naked, ant iworpen  
awei, ant te grene bowes beoð al uordruwede ant  
forwurðen to druie hwite rondes.

A. R. 148. 22-25.

## AMOS.

3. 8. þe liun schal þer greden, . . . hwo is þet ne schal  
beon ofered?

A. R. 304. 27-28.

## MICAH.

6. 8. Ich chulle schawe þe mon, . . . ich chulle scheawe  
þe . . . hwat is god, . . . ant hwuch . . . God asked  
of ðe.

A. R. 12. 16-18.

<sup>1</sup> Latin, *sanguinem*.

## NAHUM.

- 3.5. Ich chulle scheawen al nakedliche to alle uolcke  
 þine cweadschipes, ant to alle kinedomes þine  
 scheomeful sunnen. A. R. 322. 1-3.

## ZECHARIAH.

- 8.2. Ich am gelus of þe, Syon, . . . mid mucho gelusie.  
 A. R. 90. 14-15.

## TOBIT.

- 3.22 (Vulg.). Louerd, þet makest stille efter storme,  
 ant efter wopie wateres geldest blið muruhðes.  
 A. R. 376. 15-16.

## JUDITH.

- 10.3. Iudit weosch hire, ant despoilede of hire wid-  
 ewe schrude. A. R. 300. 26-27.

## ECCLESIASTICUS.

- 1.23. þe þolemode þolie bitter one hwule, uor he  
 schal sone þerefter habben geld of blisse. A. R. 376. 12-13.  
 18.32. Ne þunche þe neuer god among monne floc,  
 vor þer is euer sunne. A. R. 162. 22-23.  
 31.1. Noðing ne aweldeð wilde uleschs, ne ne makeð  
 hit tommure þen deð mucho wecche. A. R. 144. 1-3.  
 31.13. Al þe leor schal ulowen o teares, . . . vor þe  
 eiesihðe<sup>1</sup> one. A. R. 64. 7-8.  
 34.10. Hwat wot . . . þe þet is unuonded?  
 A. R. 232. 13-14.  
 35.17. þe edmodies monnes bonen þurleð þe weolcne.  
 A. R. 246. 23-24.

## MATTHEW.

- 4.1. Te Holi Gost ledde ure Louerd into onliche  
 stude to leaden onlich lif, for to beon itemted  
 of þe unwine of helle. A. R. 178. 24-25.

<sup>1</sup> Ed. eie sihðe.

- 5.44. Luuieð ouwer uoamen, he seið, ant doð god,  
 . . . to þeo þet ou weorred; ant . . . biddeð georne  
 uor þeo þet ou eni vuel doð oðer missiggeð.

A. R. 186. 12-15.

- 6.2. Sikerliche þu hauest underuon þine mede.

A. R. 146. 24-25.

- 6.5, 16. *See* 6.2.

- 6.12. Forzif us ure dettes, al so ase we uorziueð to  
 ure detturs.

A. R. 126. 3-4.

- 6.13. Louerd, Feder, ne suffre þu nout þet þe<sup>1</sup> ueond  
 allunge lede us into uondunge.

A. R. 228. 14-15.

- 7.15. Auh witeð on ant beoð ewarre, he seið, ure  
 Louerd, uor monie cumeð to ou ischrud mid  
 lombes fleose, ant beoð wode wulues.

A. R. 66. 25-27.

- 7.16. Of te druie sprintles bereð winberien? And  
 breres bereð rosen, ant berien, ant blostmen?

A. R. 276. 11-13.

- 8.20. Voxes habbeð hore holes, ant briddes of heou-  
 ene hore nestes.

A. R. 128. 5-6. 132. 17-18.

Nefde he hwar he muhte resten his heaued.

A. R. 260. 7-8.

- 8.31. Ȝif þu driuest us heonene, do us i ðeos<sup>2</sup> swin  
 her: ant he gettede ham.<sup>3</sup>

A. R. 230. 7-8.

- 11.11. Among wiuene sunes ne aros neuer betere.

A. R. 158. 9-10.

- 12.36. Idel speche is vuel, . . . ant of swuche speche,  
 seið ure Louerd, schal euerich word beon irekened.

A. R. 82. 1-3.

- 19.6. Ne wurðe non so wod þet he to-deale þet þing  
 þet God haueð isompned.

A. R. 186. 23-24. cf. 21-22.

- 19.27. Louerd, for te<sup>4</sup> voluwen þe, . . . we habbeð al  
 bileaued.

A. R. 168. 11.

<sup>1</sup> Ed. he.

<sup>2</sup> Ed. iðeos.

<sup>3</sup> The last clause is from Luke 8.32.

<sup>4</sup> Ed. forte.

25. 41. Godð, ze awariede, ut of mine eihsihðe into þe eche fure þet was igreidded to þe ueonde, and to his engles. A. R. 306. 6-8.
26. 38, 39. Sore, cweð he, ure Louerd, me grulleð azean mine pine. Mi Ueder, gif hit mei nu beon, spare me et tisse time: þi wille, þauh, ant nout min, euer beon ifulled. A. R. 366. 6-8.
26. 41. Ase ze nulleð nout fallen into uondunge, he seið, ure Louerd, wakieð ant ibiddeð ou. A. R. 144. 4-5.
26. 56. Vluwen alle urom him, ant bilefden him ase ureomede. A. R. 392. 2-3.
27. 46. Eloy, Eloy, lama zabatani, Mi God, mi God, mi deorewurðe Ueder, hauest tu al uorworpen me? A. R. 366. 10-12.

# MARK.

14. 38. See Matthew 26. 41.
15. 31. Lo! he her þet healede oðre, lo! hu he heoleð nu, ant helfeð him suluen. A. R. 188. 16-17.
15. 34. See Matthew 27. 46.

# LUKE.

1. 28. þe engel wende in to hire. A. R. 160. 20-21.
6. 12. Ant he himsulf wakede ine beoden al niht. A. R. 144. 8-9.
6. 27. See Matthew 5. 44.
6. 37. Forgif, ant ichulle forziye þe. A. R. 126. 10.
7. 44. See Matthew 7. 16.
10. 41-42. Marthe, Marthe, . . . þu ert ine muchele baret. Marie haueð i-chosen betere, and ne schal hire noðing binimen hire dole. A. R. 414. 14-15.
11. 4. See Matthew 6. 13.
12. 37. Eadi is, . . . þe ilke þet ure Louerd, hwon he cumeð ivint wakiinde. A. R. 144. 7-8.



12. 49. Ich com, he seið, uorto bringen fur into eorðe,  
... ant hwat girne ich elles but þet hit blasie?

A. R. 400. 19-21.

17. 10. Hwon ze habbeð al wel idon, he seið, ure  
Louerd, siggeð þet ze beoð unnute þrelles.

A. R. 130. 26-27.

22. 31-32. Lo, cweð ure Louerd, Satan is zeorne abuten  
uorto ridlen þe ut of mine corne! Auh ich habbe  
bisouht for þe, þet ti bileaue ne trukie allunge.

A. R. 234. 15-17.

24. 26. Hit moste so beon, ... Crist þolien pine ant  
passiun, ant so habben ingong into his riche.

A. R. 362. 2-3.

### JOHN.

8. 11. Go, cweð ure Louerd, ant haue ine wille þet  
tu nult nan more sunegen.

A. R. 342. 1-2.

8. 44. þe deuuel ... is leas, ant leasunges feder.

A. R. 82. 17-18.

11. 7. Go we eft, cweþ he, into Judee.

A. R. 322. 25.

13. 35. Bi þet ze schulen icnowen, cweð he, þet ze  
beoð mine deciples, gif swete luue ant seihtnesse  
is euer bitweonen ou.

A. R. 250. 16-17.

14. 27. Seihtnesse ich do among ou, ant seihtnesse  
ich bileaue mid ou.

A. R. 250. 10-11.

16. 7. Bute gif ich parti urom ou, þe Holi Gost ...  
ne mei nout kumen to ou; auh hwon ich beo  
urom ou, ich chulle senden hine ou.

A. R. 406. 18-19.

16. 33. Bileaueð þene world ant cumeð to me, uor  
þer ze schulen beon ine þrunge, auh reste and  
peis is in me.

A. R. 167. 10-12.

19. 39. Nicodemus brouhte ... on hundred weien of  
mirre ant of aloes.

A. R. 372. 6-7.

### ACTS.

4. 32. Of one heorte ant of one wille.

A. R. 254. 27-28.

13. 22. Ich habbe ifunden ... enne mon efter mine  
heorte.

A. R. 56. 12-13.

ROMANS.

- 6.5. Ȝif we beoð i-imped to þe iliknesse of Godes  
deaðe, we schulen beon i-imped to þe iliknesse  
of his ariste. A. R. 360. 6-7. cf. 7 b-9.
- 7.18. No god in us nis of us. A. R. 338. 3-4.
- 9.5. Ure Louerd þet is eadi ouer alle. A. R. 146. 11-12.
- 12.19. Min is þe wreche, ant ich shulde zelden.  
A. R. 184. 27-186. 1.
- 12.20. See Proverbs 25. 22.

1 CORINTHIANS.

- 10.13. God, . . . is treowe, nul he neuer þolien þet te  
deouel tempti us ouer þet he isihð wel þet we  
muwen iðolien. A. R. 228. 22-24.
- 11.31. Ȝif we wreið wel her, ant demeð her us suluen,  
we schulen beon cwite of wreiunge et te<sup>1</sup> muchele  
dome. A. R. 304. 15-16.
- 13.1,3. þauh ich kuðe . . . alle monne ledene, ant  
englene, . . . and þauh ich zefde poure men al  
þet ich hefde, but ȝif ich hefde luue, . . . al were  
aspilled. A. R. 384. 9-13.

2 CORINTHIANS.

- 4.8,10. Alle wo . . . ant alle scheome we þolieð. Auh  
þet is ure iseluhðe þet we beoren in ure bodie  
Jesu Cristes deadlicnesse, þet hit sutelie in us  
hwuch was his lif on eorðe. A. R. 382. 1-4.

GALATIANS.

- 2.20. Ich libbe, . . . nout ich, auh Crist liueð in me.  
A. R. 352. 10-11.
- 6.14. Crist me ischilde uorto habben eni blisse i  
þisse worlde, but ine Jesu Cristes rode, my Lo-  
uerd, þuruh hwam þe world is me unwurð, ant  
ich am unwurð to him. A. R. 352. 19-22.

<sup>1</sup> Ed. ette.

## EPHESIANS.

5. 25. Crist luuede so his leofmon þet he ȝef for hire  
þe pris of him suluen. A. R. 388. 10-11.

## PHILIPPIANS.

2. 8. He was buhsam to his Feder nout one to deaðe,  
auh to deaðe of rode. A. R. 356. 21-22.

## COLOSSIANS.

3. 3-4. Ȝe beoð deade, ant ower lif is ihud mid Criste.  
Hwon he þet is ower lif daweð . . . ȝe schulen  
springen mid him, schenre þen þe sunne<sup>1</sup>, into  
eche blisse. A. R. 350. 31-35<sup>2</sup>. 3.

## 1 TIMOTHY.

1. 5. Cherite of schir heorte ant cleane inwit, ant  
trewe bileaue. A. R. 2. 15-16.  
4. 8. Licomliche bisischepe is to lutel wurð, auh swote  
ant schir heorte<sup>2</sup> is god to alle þinges.  
A. R. 384. 4-5.

## 2 TIMOTHY.

2. 5. Ne schal non beon icruned . . . bute hwo se  
strongliche ant treowliche uihteð. A. R. 238. 12-13.  
2. 12. Ase ȝe schotteð mid him of his pine on eorðe,  
also ȝe schulen schotten mid him of his blisse  
ine heouene. A. R. 348. 6-8.  
Ȝif we þolieð mid him, we schulen bliscen<sup>3</sup>  
mid him.  
2. 17. Hore speche spret ase cauncre. A. R. 98. 8.

## HEBREWS.

4. 13. Vor al þet euer is, al is naked, . . . ant open  
to his eien wið hwam we schulen rikenen alle  
ure deden. A. R. 330. 24-27.

<sup>1</sup> With reference to Matt. 13. 43.      <sup>2</sup> Latin, *pietas*.

<sup>3</sup> *Bliscen* is probably due to 1 Peter 4. 13.

- 12.4. Ȝet habbe ȝe nout wiðstonden uorto þet þe  
schedunge of ower blode. A. R. 262. 17-18.
- 12.11. Alle þeo ilke uondunges þet we beoð nu i-  
beaten<sup>1</sup> mide þunched wouh, ant nout wunne: auh  
heo wendeð efterward to weole and to eche blisse.  
A. R. 192. 7-10.
- 13.14. Nabbe we none wonunge her, auh we seched  
oðer wonunge. A. R. 350. 6-7.

JAMES.

- 1.2. Holdeð hit alle blisse uorto uallen in misliche  
fondunges. A. R. 192. 4-5.
- 1.12. Eadi is he oðer heo, ant iseli, þet haueð þol-  
modnesse in temptaciun: vor hwon he is i-  
preoued, . . . heo schal beon ikruned mid te crune  
of liue þet God haueð bihoten his icorene.  
A. R. 182. 3-5.
- 1.26. Ȝif eni weneð þet he beo religius, ant ne brid-  
leð nout his tunge, his religiun is fals, he gileð  
his heorte. A. R. 74. 16-17.
- 1.27. Cleane religiun ant wiðuten wem is iseon ant  
helpen widewen ant federlease children, ant from  
þe world witen him cleane ant unwemmed.  
A. R. 10. 2-4. cf. 7-10; 16-17; 12. 2-3.
- 2.13. Auh his merci touward us weieð euer more  
þen þet rihte nearuwe. A. R. 332. 13-14.
- 4.7. Etstondeð one aȝean þe ueonde, ant he deð  
him o fluhte. A. R. 248. 3.

1 PETER.

- 2.11. Ich halsie ou, . . . also unkuðe ant pilgrimes,  
þet ȝe wiðolden ou from vlewliche lustes, þet  
weorred aȝean þe soule. A. R. 348. 21-23.
- 4.1. Armeð ou . . . mid þouhte uppon Jesu Crist, þet  
in ure vlesche was ipined. A. R. 262. 11-12.
- 5.9. Stond one aȝean him mid sronge bileaue.  
A. R. 248. 5.

<sup>1</sup> Ed. i beaten.

## REVELATION.

- 3.15-16. Ich wolde . . . þet tu were . . . oðer allunge  
cold oðer hot, mid alle. Auh forði þet tu ert  
ase wlech bitweonen two, nouðer cold ne hot,  
. . . ich chulle speouwen þe ut. A. R. 400. 23-27.
- 3.17. þu seist þet te nis no neod medicine; auh þu  
ert blind iheorted ant ne isihst nout hwu þu ert  
poure ant naked of holinesse, ant gostliche wrecche.  
A. R. 178. 15-17.
- 3.19. Ne bet he nenne mon bute hwamso he luueð.  
A. R. 184. 18-19.
- 12.1. Ich iseih . . . ane wummon ischrud mid te sunne,  
ant þene mone under hire uet. A. R. 166. 18-19.

## THE TEN COMMANDMENTS.<sup>1</sup>

### EXODUS.

20. 3, 8, 12-17.

O God we ssul honori, . . .

Loue him as he doþ þe, wiþ al þi migt  
an þi þogt.<sup>2</sup> . . .

(þe secunde so is þis), Sundai wel þat  
ge holde. . . .

(þe þrid is), fader, moder to honuri. . . .

(þe verþ), loue þi neigbore as þine owe  
bodi. . . .

(þe fift), Wit þe fram licheri ;

(þe sixt is), no gode of man þou ne stel.

(þe vii), manslagt þou ne be, ne coueit nogt  
neuer a del,<sup>3</sup> . . .

No is wif, no is catel.

Fals witnes þou ne ber. T. C. 16. 17-37.

### DEUTERONOMY.

5. 7, 12, 16-21. See Exodus 20, 3, 8, 12-17.

<sup>1</sup> Phil. Soc. 1858. Part 2, 15-16.

<sup>2</sup> From Deut. 6. 5.

<sup>3</sup> Ed. adel.



## A SARMUN.<sup>1</sup>

### PSALMS.

144. 4. Man-is lif nis bot a schade,  
Nov he is, and nov he nis. S. 5. 38.

### MATTHEW.

19. 24. Hit is as eþe forto bring  
A camel in to þe neld-is ei,  
As a rich man to bring  
In to þe blisse þat is an hei. S. 3. 22.

### MARK.

10. 25. *See* Matthew 19. 24.

### LUKE.

18. 25. *See* Matthew 19. 24.

<sup>1</sup> Phil. Soc. 1858. Part 2, 1-7.

THE ASSUMPTION OF OUR LADY.<sup>1</sup>

JOHN.

19.26. Wif, lo her þi child.

A. L. 44. 17.

<sup>1</sup> EETS. 14. 44-50.

YPOTYS.<sup>1</sup>

JOHN.

- 1.1.      Thys was þe fyrst bygyn(n)yng  
            That euer spake our heuyn kyng.

Y. 512. 45-46.

<sup>1</sup> Horstmann 1881. 510-526.

## THE BIRTH OF JESUS.

### NUMBERS.

24. 17. þat a sterre<sup>1</sup> springe scholde of Jacobs kinde.  
B. J. 95. 691.

### 2 SAMUEL.

22. 10. God zeue . . . þat heuene borste atwo,  
þat he migte ligte adoun. B. J. 66. 43-44.

### PSALMS.

18. 9. *See* 2 Samuel 22. 10.  
48. 4-6. þat þe kingus here of erþe to gadere beþ ibrougt,  
And wondreden whanne heo seize oure Lord,  
and destorbed were in here þougt,  
And also imeued ek, and mucche drede hem  
nome þere,  
And sor, as of a wuommon<sup>2</sup> þat in trauail of  
child were. B. J. 103. 971-974.  
72. 10. þat kinges of Arabie and Saba giftes him  
scholden lede. B. J. 97. 760.

### ISAIAH.

11. 1-2. þat þer scholde springe  
A zerde of Jessees more, . . .  
And a flour scholde vp teo of þilke more also,  
And þer vpe þe holi gost come alizte þer to.  
B. J. 77. 221-224.

### JEREMIAH.

31. 15. *See* Matthew 2. 17-18.

<sup>1</sup> Ed. asterre.

<sup>2</sup> Ed. awuommon.

## MATTHEW.

1. 18-25. þo Marie . . . and Iosep spoushod nome,  
 Heo wes ifounde hire wombe fol, ar heo  
 togadere<sup>1</sup> come.

Josep hire hosbonde, vor ne rigt fol was,  
 He nolde hire orsclaundre nogt. . . .  
 Bileuen he wolde stilleliche, and also epougte<sup>2</sup>  
 to do,

Oure Lordes angel in slep cam him to,  
 Josep, Dauifes sone, do vnderfong, he sede,  
 Marie pine spouse, ne haue þow none drede!  
 Vor of þe holi gost it is þat in hire is, iwris,  
 Vre he schal a sone<sup>3</sup> bare þat Ihc icleped is,  
 And schal make is owene folk saf of here  
 misdede. . . .

A maide schal habbe lo in hire wombe wel  
 And beren a sone<sup>3</sup>, þat me clepe schal his  
 name Emanuel.

þis word . . . þe prophete Yaaye  
 Seide . . . of him in prophecie.

Josep aros vp of slep, . . .

And dude as þe angel hedde iseid, and is  
 wif to him nam,

And ne com neig hire nougt, ar heo a sone bar:  
 And clepeden Ihc is name. B. J. 87. 473-492.

2. 1-12. þo Ihc was ibore in Bedleem of Jude,  
 Bi Eroudes day þe king, lo þe kinges þreo  
 Comen out of þe lond of estlond to Ierlm, iwris,  
 And seiden, Whar is þe king of Giwes þat  
 now iboren is?

Vor in þe estlond ver his sterre we iseize,  
 And wiþ giftus we beþ icome vorte honuren  
 him heize.

<sup>1</sup> Ed. to gadere.<sup>2</sup> he pougte?<sup>3</sup> Ed. asone.

þo þe king Heroudes herde þis, destourbed  
he was,

And vch mon of Ierlm mid him vor is cas.

And alle princes and þe hexte prestes of þe  
lawe,

And þe maistres of þe volk togadere<sup>1</sup> he  
let drawe,

And enquirede of hem whar Crist were ibore.

And heo seiden, In Bedleem; vor þus it  
was bi fore

þorw þe prophetes iwrite, . . .

And þow, Bedleem, þat art lond of Jude,

A mong þe princes of Jude lest ne artow noȝt;

Vor þer worþ zet a duk out of þe ibrouȝt,

þat gouerne schal þe volk of Israel.

Eroudes þo al stilleliche enquerede fol wel

Of þe kinges ententifliche þe time of þe  
sterre. . . .

He sende hem þo to Bedleem and sede hem, . . .

Goþ now ententifliche and enquereþ of þe  
childe!

And whanne ze him habbeþ ifounde, bringeþ  
me agen tidinge,

þat ic come ek and onure him. . . .

þo heo hedden iherd þe king, he wenden  
hem forþ, lo

þe sterre þat heo seigen er in þe estlonde so,

Wende euer bifore<sup>2</sup> hem, vorto heo cam  
and stod

Euene rigt ouer þe stude þer þe child was. . . .

Glade, þo heo seigen þe sterre, wiþ grete  
ioie heo were,

And þo heo comen wiþinne<sup>3</sup> þe hous, "þe  
child heo founde þere,

<sup>1</sup> Ed. to gadere.

<sup>2</sup> Ed. bi fore.

<sup>3</sup> Ed. wiþ inne.



And Marie is moder, and adoun heo vellen  
to grounde,  
And kneleden and honoureden him, and here  
tresor vnbounde,  
And giftes heo offreden to him of stor, and  
mirre, and golde.  
And þo a venge here onswere in slepe, þat  
heo ne scholde  
As þe angel hem het, bi Eroudes azen wende  
for eige,  
To here kinedom turne azen al bi anoþer  
weize. B. J. 95. 787-96. 752.

2. 13-18. Oure Lordes angel in slep to Iosep cam þo  
And seide, Aris and nim þi child<sup>1</sup>, and his  
moder, and go  
Ynto Egipt and beo þer, vorto þat ic þe telle,  
Vor certain it is þat Heroudes wol seche þis  
child to quelle.  
He aros vp and nom þis child and þe moder þo,  
And þene wey toward Egipt al bi nizte gan go,  
And was þer, vorto Heroudes his lif an erþe  
lete,  
To folfulle þat of oure Lord iseid was þorw  
þe prophete,  
þat seide, Out of Egipt ichabbe icleped mi  
sone. . . .  
þo Heroudes isay þat he bigiled was,  
Of þe kinges wroþ inow he was for þat cas,  
And sende and slow al þe children in Bed-  
leem þat þer were,  
And in al þe contrei þer aboute, wiþinne<sup>2</sup>  
þe elde of to zere,  
þat were of to zere and lasse, . . .  
Vpe þe time þat he of askede of þe kinges er.

<sup>1</sup> Ed. þichild.<sup>2</sup> Ed. wiþ inne.

þo was it folfulled þat of Jeremie  
þe prophete was iseid, þat he seide in prophecie,  
þe vois anneig is iherd, muche wep and  
                moringe,  
Rachel bi wep hire sones, and nolde no  
                gladinge,  
Vor þat heo ne beþ nouzt.

B. J. 103. 989-104. 1009. cf. 1017.

2. 19-23. þo þat Heroudes was ded, cure Lordes angel  
 aligte  
 In slep to Ioseph in Egipt, and seide him  
 in sizte,  
 Into þe lond ecom of Isrl. þo herde he tidinge  
 þat after Heroudes is fader Archelaus was  
 kinge  
 In þe lond of Jude, he dradde þider wende;  
 I hote he was ek in his slep of þe angel  
 atenende,  
 And com into Galile, and wonede þo þere  
 In þe cite of Nazareth, þat hit folfulled were  
 þat of þe prophetes was iseid þat escholde<sup>1</sup>  
 icleped beo  
 Of Nazareth, and bere þe name.

B. J. 106. 1093-107. 1102.

## LUKE.

1. 8-23,      So it bifel þat Zakerie, as it aboute com,  
26-36,      His prestes wike scholde beo, holi ensense  
38-79.                  e nom

And þer wiþ wende into þe temple and þat  
weued ensensedede aboute ;  
And þat volk stode in orisons and in here  
bedes, wiþoute².

In þe rigt half of þe weued and angel þer stod ;  
Zakerie him bihuld and dradde in his mod.

<sup>1</sup> He scholde?

<sup>2</sup> Ed. wip oute.

Ne dred þe nougt! þe angel sede, Mi bone  
 is herd anon;  
 þi wif schal bere a sone, þat schal beo cleped  
 Jon;  
 And þow schalt habbe ioie inow, whan þow  
 it miȝt iseo,  
 And þer schulle of his burȝtime manie glade  
 beo.  
 Bifore oure Lord he worþ gret, he ne schal  
 drinke nougt  
 Wyn ne sider; ar he beo of is moder wombe  
 ibrougt,  
 He worþ fol of þe holi gost, and ate nende  
 Manie children of Isrl to oure Lord wende.  
 þanne spak Zakerie, How miȝte þis bicomē?  
 Vor ich am<sup>1</sup> old, and eke mi wif. . . .  
 Ich am<sup>1</sup>, quaþ þe angel, þulke þat to þe come  
 in sonde.  
 þe archangel Gabriel, þat bifore<sup>2</sup> oure Lord  
 deþ stonde;  
 Vor þow nelt nougt þis ileue, þow worþ  
 dombe þer fore,  
 And þi speche þe bi nome vorte þe child  
 be bore.  
 Euere was þe folk wiþoute<sup>3</sup>, ant wondrede in  
 here þougt,  
 Vor þat Zakarie was so longe, and ne com  
 among hem nougt.  
 þo wende Zakarie out among þis men echon,  
 And made signe what e wolde, ac he ne  
 spak word non.  
 þat volk . . . (stoden alle in gret eize),  
 And wuste wel þat wiþinne<sup>4</sup> sum siȝt he  
 hadde iseize.

<sup>1</sup> Ed. icham.    <sup>2</sup> Ed. bi fore.    <sup>3</sup> Ed. wiþ oute.    <sup>4</sup> Ed. wiþ inne.

þo his seruise was ido, and is wike ibrougt  
to ende, . . .

To is wif he gan wende. . . .

Isend was þe angel Gabriel vrom God to  
þe cite

þat is icleped Nazareth, in þe lond of Galilee.  
To a maide<sup>1</sup> ispoused to a mon<sup>2</sup> . . .

Of Dauibes hous, þat het Iosep, þat maide  
het Marie.

þe angel com in to hire chambre and grette  
hire faire, iwis,

Hail be þow, fol of grace, oure Lord<sup>3</sup> mid  
þe is;

Among<sup>4</sup> alle wimmen iblessed be þow, he sede.  
þo þe maide þis iherde, he stod as in drede,  
And of þe angeles word destourbed was þere,  
And in gret þougte was what þis greting were.  
Marie, he sede,

þow hast ifounde grace of God, ne haue þow  
none drede!

Vor þow schalt in þine wombe conceiue, . . .  
And a sone ibore of þe, þat Ihc schal beo  
is name.

þis schal mucche beo, and icleped he worþ also  
þe heize Godes sone, and oure Lord him  
wole do

And giue him Dauibes sege, his fader, . . .  
And þanne e schal in Jacobs house regni  
euer mo,

And of is kinde ne worþ neuer more non  
ende.

þanne spak oure ledi furst to þe angel so  
hende,

<sup>1</sup> Ed. amaide.

<sup>2</sup> Ed. amon.

<sup>3</sup> Ed. lor.

<sup>4</sup> Ed. a mong.

How migte þis ben ido? Vor i not<sup>1</sup> monnes  
dede,

Ne of none monnes mone. þe angel azen sede,  
þe holi gost schal on þe come, and þe heige  
Godes migte,

And is vertue schal þe bischadwe, and on  
þe aligte,

þis holi þing, þat of þe worþ ibore so,  
Worþ icleped Godes sone; and Elisabeþ, lo!  
þi cosine þat is, haþ now in hire olde liue  
Iconseiued<sup>2</sup> haþ asone. . . .

And þat þis child was bigete þe sixte monþe  
hit is,

To hire þat wiþoute<sup>3</sup> bled wommon icleped  
is. . . .

Marie . . . seide þis,

Lo me here Godes hine! Ido beo hit bi me  
Rigt al vpe word þat sprong out of þe! . . .  
And þe angel wende forþ. . . .

Marie aros vp and to þe montaines drow  
Into a cite<sup>4</sup> of Jude wiþ grete haste inow.  
Heo wende, þo heo þider com, in to Zakaries  
house,

And faire grette Elisabeþ, Zakaries spouse,  
þo Elisabeþ hire herde þe child bigan to wawe  
And made ioie in hire wombe. . . .

þo bi gon Elisabeþ wiþ heig vois to grede,  
Al fol of þe holi gost, in þis wordes sede,  
Among alle wymmen iblessed þow art, iwis,  
And þe fruit of þi wombe iblessed also is. . . .  
Wharfore<sup>5</sup>, quaþ Elisabeþ, to me valleþ hit so  
þat mi lordes moder þus comeþ me to?

<sup>1</sup> Ed. inot.

<sup>2</sup> Ed. i conseiued.

<sup>3</sup> Ed. wiþ oute.

<sup>4</sup> Ed. acite.

<sup>5</sup> Ed. whar fore.

Ano[n] so þe gretinge of þe in min eren  
was ido,

þis child ioie made in mi wombe, lo!

Redi þow art also þat ileuedest þis,

Vor alþing worþ ido þat of God iseid is.

þo seide heo an holi saume, þat maide  
Marie, . . .

Mi soule<sup>1</sup> herieþ muche oure Lord, and  
mi gost<sup>2</sup>, iwis,

In God haþ ioie imad, þat min hele is.

Vor he haþ þe mekhede biholden of his hine :

þerfore<sup>3</sup> lo me here redi ate fine. . . .

Vor he me haþ muche ido

He þat wel mizti is, and is name also,

Holi he is, and his merci goþ now al aboute

Vrom kunrede to kunrede to hem þat wolleþ  
him doute.

In armes gret mizte .he dude, vor al bineþe  
he brougte

And to spradde p[r]oude men þorw is herte  
þougte ;

Mizti men he haþ al adoun<sup>4</sup> ido

Of here sege, and mekliche men iheizd he  
haþ also ;

Vol of gode he vulde, ek, men þat hongri were,

And bileude<sup>5</sup> riche men al empti and skere.

Isrl he haþ vnderfonge, . . .

Of þe milce he vnderstond þat he hem wole  
do ;

As he er bi fore spak to oure fadres and seide

To Abraham in þis world and so vorþ to  
al his<sup>6</sup> blede. . . .

<sup>1</sup> Ed. misoule.

<sup>2</sup> Ed. migost.

<sup>3</sup> Ed. þer fore.

<sup>4</sup> Ed. a doun.

<sup>5</sup> Ed. bi leude.

<sup>6</sup> Ed. alhis.



(Oure ladi) was þreo mon þes wiþ hire cosin  
þere, . . .

þo zeode heo agen to hire oune hous. . . .  
Elisabeþ time was ago<sup>1</sup> þorw wommone wone,  
Was folfulled and ido, and heo bar a god sone.  
þerof<sup>2</sup> herde hire neiþebors and hire kun also,  
þat is swete milce oure Lord hadde ido,  
Heo comen and made ioie inow, and þe  
aigteþe day

Heo comen þat child to circumsise. . . .

Heo nempneden him is fader name, Zakarie,  
anon,

Nay nay, quap þe moder þo, he schal hote Jon.  
þo seide þis oþer men, how mizte þat beo ido?  
Vor no mon in al þis lond ihote so.  
þo a[s]keden heo is fader what it scholde hote,  
He tok a penne<sup>3</sup> and parchemin and þe name  
wrote,

Jon is þe name of him. þat folk wondreden  
vchon.

Zakaries tonge and is mouþ opene þo anon,  
And he spek and heriede God; þo was þer  
gret drede

Among alle neizbors vor his wonder dede,  
And oueral þe montains of Jude hit gan to  
sprede.

And heo þat hit iherden, alle in eren hit  
þulten and sede,

What weneste þat þis child beo? Ofte heo  
seiden þis,

þat oure Lordes holi hond mid him was and is.  
Al fol of þe holi gost þo spak Zakarie  
And þis holi salm seide in his profecie,

<sup>1</sup> Ed. a go.

<sup>2</sup> Ed. þer of.

<sup>3</sup> Ed. apenne.

Iblessed<sup>1</sup> beo oure Lord, and God of Isrl  
also, . . .  
And he haþ irit vp an heiz þe horn of bon,  
iwis,  
þat to vs in Dauibes hous þat is child i-  
boren is.  
As he haþ er bifore ispeke þorw holi manne  
mowþ  
þat of þe worlde beþ, and in is prophetes  
mouþ,  
Hele and bote of oure fon, and of here alre  
hond also,  
þat habbeþ ihated vs, and milce vorto do  
Mid hem þat oure fadres were, and of his  
holi testament  
To vnderstonde in his muinde, and in his  
serrement  
Rigt was þat he swor to Abraham þus  
Oure alre fader, þat e wolde<sup>2</sup> him selue  
geuen vs  
þat we wiþoute<sup>3</sup> doute deliuerede echone  
Out of þe hond of oure fon, to seruen him  
alone,  
In holinesse bifore him, and in rigt al so.  
Bi echone oure dawes vorte oure be ido.  
And þow, child, þe prophete icleped schalt  
beo,  
Of þe hexte God, and bi fore is face schalt teo,  
His weizes vorto garki, lore vorto giue  
Of hele and bote to is volk, here sunne to  
vorgiue<sup>4</sup>,  
þorw þe inwarde of is milce. . . .

<sup>1</sup> Ed. I blessed.<sup>2</sup> Hewolde?<sup>3</sup> Ed. wiþ oute.<sup>4</sup> Ed. vor giue.



þo douteden þe schepherdes, and in gret  
drede weren ibrougt.

þo seide þe angel to hem, Ne dredeþ ow  
rigt nougt!

Vor lo ic bringe ou tidinge grete ioie and blis,  
þat schal beo to vch volk, vor ibore he is, iwis,  
To ow to day, þe Saueour, þat Crist Lord is,  
In þe cite of Dauid; and þe tok to ow worþ þis;  
Ȝe schulen finde þat zonge child in cloþes  
iwounde

And in a cracche<sup>1</sup> ileid. þo was þer in a  
stounde

Sodeineliche wið þe angel a gret<sup>2</sup> verrede  
Of þe companie of heuene, þat heriede God  
an sede,

Mid God in heuene an heig, heigenesse and  
ioie beo do,

Among men of gode wille, pais on erþe al so!

B. J. 87. 495-89. 526.

2. 15-21. þe schepherdes to hem selue speke, Passe  
we, iwis,

To Bedleem, and ideo we þis word þat imad is,  
þat oure Lord made him self, and schewede  
to vs!

And heo comen þider an haste, and Marie  
vounden þus,

And Iosep, and þat child in a cracche<sup>1</sup> ileid.  
þo heo seige þis, heo knewe wel þe word  
þat was iseid

Of þe child to hem, and alle þat herden þis  
Wondreden of þat þing þat hem was seid, iwis,  
Of þe schepherdes. And Marie wel wusten þer  
Al þes wordes, and lokede, and in hire herte  
ber.

<sup>1</sup> Ed. acracche.

<sup>2</sup> Ed. agret.

And þis schepherdes turnden agen, and God  
of alle dede

Herieden, of þat heo hedden iseie. . . .

After þat eigte dawes fulfilled were, iwis,  
þat þis child was circumsised, his name i-  
cluped is

Ihc, as it was inempned of þe angel bifore<sup>1</sup>  
Ar he were in his moder wombe ikened oþer  
ibore. B. J. 94. 649-668.

2. 22-40. After þe dawes were folfulled of Maries clans-  
inge

þorw þe lawe of Moises, Ihc heo let bringe  
To Ierlm, to setten him bifore oure Lord, iwis,  
As it in oure Lordes lawe iwrite was and is,  
þat ech þing þat hedde his moder wombe ido  
To oure Lord holi þing<sup>2</sup> me scholde hit clepie  
so,

And þat heo zeue an offring . . .

Vpe word þat is iseid in oure Lordes lawe,  
A peire briddes of tortlen, oþer coluer brid-  
des to.

And in Ierlm an old man þer was ido<sup>3</sup>  
His name was Symeon; God he doutede wel  
And rigtful was, and he abod þe begginge  
of Isrl,

And in him was þe holi gost; and onswere  
him was ibrougt

Of þe holi gost, þat he ne scholde deþ  
iseo<sup>4</sup> nougt,

Bote þat he iseipe er oure Lordes kinedom.  
So þat þorw þe holigost to þe temple he com;  
And þe kun of child Ihu let vorþ drawe,  
Vor to do vor him þo vpe þe costom of þe  
lawe;

<sup>1</sup> Ed. bi fore.

<sup>2</sup> Ed. holiping.

<sup>3</sup> Ed. i do.

<sup>4</sup> Ed. i seo.

þe olde mon Symeon his armes gan sprede  
Abrod<sup>1</sup>, and nom þis child Ihc and heriede  
him and sede,

Lord, þin owne hine vpe þi wordes now let;  
Vor min eizen habbeþ iseize þin holi bodi  
so gret,

þat bifore<sup>2</sup> þe face of al folk þow hast izarked  
arigt;

þat to þe schewing of al folk of paynime  
is cler sigt,

And in þe fol ioie of þi folk of Israel also. . .  
Ihc moder and Iosep . . .

Wondreden þat was iseid of him. . .

Symeon blessedede hem and seide to Marie, . . .

Lo þis child is iset as in down vallinge

To monie men in Isrl, and to monie in vp-  
risinge;

And in tokninge þat worþ wiþseid<sup>3</sup> of moni  
mon;

And þe swerd schal of him þorw þi soule gon,  
þat þe þougt of manie herte þorw þe ischowed  
beo. . .

Anne, a wommon prophete, þulke time was  
þer,

Heo was Ffanuelus dougter of þe kunde of  
Asser.

In gret elde heo was igo vorþ mid hire  
spoushod,

And leuede wiþ hire hosbonde seue zer  
after hire maidenhod,

And seþþe heo hedde widue ibeo vourscore  
and vour zer.

Heo ne partede nozt from þe temple, ac  
euere bilafte þer,

<sup>1</sup> Ed. a brod.

<sup>2</sup> Ed. bi fore.

<sup>3</sup> Ed. wiþ seid.



In fastinge, and in biddinge, boþe nigȝt and  
day.

So þat heo com þulke time . . .

And spak ful wel

To alle þat abiden þo þe begginge of Israel.

And þo heo hedde do alle þing þorw oure

Lordes lawe,

þe childes frendus to Galilee wiþ him gonnen

drawe,

To heore oune cite of Nazareth, and þis

child wel wex þo

And conforȝed was, and Godes grace in him

was ido.

B. J. 99. 829-853 ; 101. 899-908 ; 102. 929-942.

2. 40. þis child Ihc wax ful wel, and iconforȝed was  
also,

And fol was of wisdom, and Godes grace

in him was do.

B. J. 107. 1107-1108.

2. 41-52. þo Ihc was of twelf ȝer old, and twelf ȝer  
were ido,

Heo wenden forþ to Ierlm vpe þe custom

þat was þo,

Vpe þe feste of ester day, and þo þe dawes

ido were

So þat heo wende hom agen, and þe child

Ihc þere

Bilafte in Ierlm, and is kunesmen nusten it

nouȝt. . . .

So þat heo wenden and souȝten him hammard

a iorneie

Among his cuppe and is kun, and also bi

vche weize,

To Ierlm heo turnden azen, þo heo ne mizten  
him nozt seo,  
And souzten him þer in vche side. And  
after dawes þreo  
Amidde þe maistres heo founden him in þe  
temple sitte,  
And herknede and apposedede hem, so þat of  
is witte,  
And of is answeare, al so and of is queintise  
Alle þat herden him wondreden in here wise.  
Sone, quaþ oure ledi, what hastow vs ido?  
Wel sori we þe habbeþ isouzt, þi fader and  
ic also.  
What is þat, quaþ þis oþer, þat ze me habbeþ  
isouzt?  
Neste ze þat in mi fader þing i moste nede  
be brougt ?  
þis word þat he spak to hem, heo ne vnder-  
stode nougt. . . .  
þis child aligte adoun to hem, and to Na-  
zareth cam,  
And was in here warde forþ: and his moder  
nam  
God geme of alle is wordes, and in hire herte  
hem hedde ido.  
Ihc wex wel in elde, and in wisdom al so  
And in grace azen God and azen men, iwis.

B. J. 107. 1111-108. 1135.

## THE STACYONS OF ROME.<sup>1</sup>

JOHN.

19. 19. Thys ys<sup>2</sup> Ihesu of Nazarethe, . . .

Kyng of Iewes.

S. R. 132. 506-507.

<sup>1</sup> EETS, 25. 113-144.

<sup>2</sup> From Matthew 27. 37.

## PROVERBS OF HENDYNG.<sup>1</sup>

### PROVERBS.

25. 15. Tonge breketh bon, and nath hire-selue non.

H. St. 19.

### ECCLESIASTICUS.

28. 17. *See* Proverbs 25. 15.

<sup>1</sup> Bøddeker, Altengl. Dicht. 287-300.

## THE STORY OF THE GOSPEL.<sup>1</sup>

### ISAIAH.

1. 3. þe oxen and the asses hadde kennynge  
Of heore lord in heore stallynge.

S. G. 259. 369-370.

### MATTHEW.

1. 19-21, 24-25.<sup>2</sup> þo Joseph in his herte wende  
Ho þis scholde come to ende,  
A-slepe he fel, as God him kende,  
And to him his aungel sende,  
Joseph, he seide, no-þing ne drede,  
Marie as þi spouse þou lede:  
þat child in hire, . . .  
Hit is þe holigostes dede. . . .  
His nome þou schalt clepe Jhesu.  
Whon Joseph herde þis tyþinge,  
Marie he heold in clene weddyng.

G. S. 258. 318-330.

### LUKE.

1. 8, 11-14, Tyme com of þe seruyse  
16-17, 21-22, þat he don scholde in heore wyse.  
41, 57-64, In þe temple he daih vp rise  
68, 76-77. Bifore him a mon. . . .  
Hit was an aungel, Godes sonde,  
þat gon at þe auter stonde. . . .  
Zakarie, he seide, ne dred þou nouht!  
Bifore God þi bone is wrouht,  
þat þou hast him bi-souht,  
Schal in Elizabeth ben i-wrouht.

<sup>1</sup> Engl. St. 8. 255-259.

<sup>2</sup> Verse 18 is paraphrased and expanded in the preceding lines.

A child þou schalt on hire winne  
þat schal ben joye to al his kinne. . . .  
Ion he schal hote. . . .  
At his burth-tyme me schal gamen and  
pleye,  
He schal greiþen Godus weye. . . .  
Zakarie onswerde, . . .  
Hou may þis ben on eny manere?  
Boþe we beþ olde, ich and my fere,  
And forþ igon in feole zere. . . .  
Ne Zakarie ne spac no more,  
Bote out he eode. . . .  
þe folk hedde wondur wherfore hit  
wore,  
Bote heo seiden, alle by-dene,  
þat he haþ, sum wondur i-sene  
þat he so longe haþ i-bene  
In þe temple, as we wene. . . .  
In Elizabeth þe holi gost lihte  
And þat child in hire dihte. . . .  
When þat child scholde iboren be,  
His frendes aboute of þe cuntre  
With blisful chere gamen and gle,  
Alle he comen þe child to se.  
þenne seiden his frendes alle,  
Zakarie heo wolden him calle.  
þat herde þe modur, . . .  
And onswerde, and seide, Nay, . . .  
Jon he schal hote. . . .  
Alle heo seiden þat þer nas non  
In al heore kynde þat hihte Jon.  
To Zakarie þe word heo brouhte,  
And bad him sigge what he þouhte.  
And he a table sone souhte  
And þeron þe nome wrouhte.



On þe table he wrot anon,  
 þe childes nome he wrot Jon, . . .  
 God bi-fore he schal gon  
 And to him torne mony on.  
 Wondur hedde þo al his kynde. . . .  
 Bote God his tonge let vnbynde,  
 And he him louede wiþ al his mynde.  
 God, he seide, i-blessed þou be  
 þat of his folk wolde haue pite,  
 And his merci haþ isent to me. . . .  
 And þou, child, schalt ben clept prophete,  
 þou schalt greiþe Godus strete,  
 Godus folk þou schalt gete,  
 And hem teche heor sunnes bete. . . .  
 þou hem schalt þe soþe teche  
 Hou heo schulle to heuene reche.

S. G. 256. 177-257. 259.

1. 26, 28-36-44, To hire he sende a swete fere, . . .  
 48, 51-56. Gabriel, . . .  
 And hire gon grete on þis manere,  
 Heil, ful of grace, God is wiþ þe,  
 Among wymmen i-blessed þou be!  
 þe maide was dred on him to seo.  
 And þouhte what þis miht beo. . . .  
 þenne him spac þe aungel fre,  
 Marie, nouht ne dreed þou þe,  
 A child schal beo boren of þe,  
 Jesus schal his nome be; . . .  
 In Daud sete sitte and deeme,  
 þe folk of Israel he schal gеме. . . .  
 þenne onswerde þat swete mayde  
 To þe aungel Gabriel, and sayde,  
 Hou schal þis be? Nouzwher I ne leide  
 Mi þouht to luste of mon vpbreide.

þen þe aungel, . . .  
þe holy gost, [he seide,] schal in þe alihte  
And in þe worche wiþ his mihte.  
þe child þat of þe schal beo bore  
Godus sone he schal beon i-core. . . .  
þi nece Elizabet, lo here,  
þat is in elde feole zere,  
Heo haþ chyld take of hire feere,  
þe sixte moneþ now is anon  
þat heo haþ wiþ chylde igon,  
For to God of heuene, þat is on,  
Nis word of vnmihhte non. . . .

Heo sede,

Lo me her Godus mayde,  
Wiþ me do, God, as þou hast sayde! . . .  
And sone aftur þat mayde wende,  
To Elizabeþ. . . .  
Sone so þe mayde Marie  
Entrede þe hous of Zakarie,  
Elizabeth in prophecie  
þe maide custe, and þus gon crie,  
A, heo seide, how may þis be  
þat my lordus modur comeþ to me?  
As sone as ich herde þe steuene of þe  
þe child in my wombe makede gle.  
Among wymmen i-blessed þou be,  
And blessed beo þe fruyt of þe! . . .  
Wiþ hem þenne was heo þore  
þreo moneþes. . . .  
þenne heo þonked God, ful of blisse,  
þat he wolde seo hire mekenesse. . . .  
þerfore me schal al monkynde  
Blisful telle in heore mynde,  
þat he wolde in me mekenesse fynde  
þat mihtful is. . . .

Of merci he was leche  
 From kynde þat dredde his speche.  
 Of þe proude of herte he dude wreche.  
 And dude þe meke an heiz to reche.  
 þe hungri in god he made stronge,  
 And þe riche he lette al swonge.  
 þe folk of Israel haþ vndurfonge  
 (þe child). . .

Also him spac þe heuene kyng  
 To Abraham and his ofspring. . .

Marie . . .

Leue tok, and hom heo eode.

S. G. 256. 109-162 ; 257. 263-264 ; 258. 270-292.

2. 1, 3-5, 7-12. þat tyme was mih . . .<sup>1</sup>

Augustus Cesar wa . . .

In al þat lond, . . .

He criede his ban. . .

Joseph . . .

(Wiþ him tok þe ma . . .)

Out of Nazareth . . .

And to Bethlehem,

In Bethleem he tok his wonynge

For Marie was neih childynge,

And for his kun and of his ofspringe

Weoren of .Dauidþes hous, þe kyng.

In Bethlehem hous he tok,

Luytel and pore, . . .

Nedden heo no bettere halle. . .

Whon þat child was forþ brouht,

Luytel heo hedde, oþur riht noht

Forte leggen inne þat bern,

But a luyte hei oþur vern.

Heo wounden him wiþ þat heo mihten gete,

And leyden him þer bestes ete.

<sup>1</sup> The Ms. is incomplete.

Heo leyden him in bestes stalles, . . .  
So bi-fel þat ilke tyde  
þat in þe cuntre þer bisyde<sup>1</sup>  
Herdes wakede in a mede,  
Heore bestes and heore schep to fede.  
Sone to hem an angel wende,  
And to hem brouhte a swete tyþinge.  
Heo bigonne to ben in doute  
Of liht þat was þer hem aboute.  
þe aungel seide, Nouzt ge ne drede!  
Ich wole ow telle a blisful dede.  
A child is boren for oure nede,  
þat schal his folk of pyne lede.  
And [þat] ich ou þe soþe bringe,  
þat ich giue ow to tokenynge,  
In Bethlehem he liht, i-wounde  
In cloþus, and in a cribbe i-bounde,  
In a crubbe he is leyd . . .  
As Crist and Lord of alle þinge.

S. G. 258. 335-259. 392.

<sup>1</sup> Ed. þerbisyde.

## THE GOSPEL OF NICODEMUS.

### PSALMS.

24. 7-8. Vndo zowre gates biliue, bid I, . . .  
þe king of blis cumes in zow by. . .  
What es he? . . .  
He es Lord of grete state,  
In batayle mekill of might.  
G. N. 110. 1383, 1387, 1391-1392.
24. 7. Ȝe princes, I bid ȝe opin wide  
Ȝoure endles gates here,  
þe king of blis now in shall glide.  
G. N. 108. 1347-1349.
98. 1-2. A new sang till oure Lord ȝe make, . . .  
He þat has bene wirkand  
Meruailes omang vs here,  
He has saue his right hand  
To him and his powere.  
Ful mekely has he schewed his might,  
Omang al Cristen men,  
He has techid ilka werdly wight  
His rightwisnes to ken. G. N. 118. 1519-1528.
107. 16. Brasen gates he brac for ay,  
And iren barres ful small. G. N. 108. 1363-1364.  
þe gates in sunder zede,  
And iren bandes al brast. G. N. 110. 1403-1404.
118. 24. þat God has made, þis es þe day,  
Mak ioy þarin we sall. G. N. 108. 1361-1362.
118. 26.<sup>1</sup> Bliscd be he þat cumes, als he hight,  
In þe name of God. G. N. 118. 1531-1532.

<sup>1</sup> Here the verse from Ps. seems to have been in the author's mind rather than that from Matt.

ISAIAH.

- 11.1-2. Of þe rotes of Iesse  
A wand sall spring,  
And a flowre faire and fre. . . .  
And on þat flowre . . . sal rest  
With al gudeness, þe Haly Gast.

G. N. 132. 1749-1754.

- 40.3. *See* Matthew 3.3.

MATTHEW.

- 3.3. A voice criand in wildernes. G. N. 100. 1229.

- 3.16-17. þe Haly Gaste on him gan lend  
In a doune liknes þan;  
þe voice of þe fader down was send,  
And þus to speke bigan,  
þis es my sun withowten end,  
Herknis him ilk man<sup>1</sup>,  
In whilk sun me likes best. G. N. 100. 1239-1245.

- 9.6. Tyte take þi bed and go. G. N. 54. 484.

- 21.9. (Cf. Psalms 118. 26). Osanna, was þaire sang,  
Bliscd be he þat cumes now  
In Goddes name vs omang.  
G. N. 28. 94-96.

- 27.15-17, 21-22. At pasch of Iews þe custom was  
Ane of preson to slake,  
Withowten dome to lat him pas,  
For þat high fest sake.  
A prison þai had, hight Barabas,  
þat many murthers gan make;  
Wheþer him or Ihesu, Pilat ass,  
þai will fro presoun take.  
þai cried fast, Baraban!

<sup>1</sup> From Matt. 17. 5, Mark 9. 7.



- And Pilat askes þam all,  
 What sall Ihesus do þan?  
 þai say, Cros him þou sall. G. N. 56. 517-528.
27. 24-25. Water wighty askes he,  
 And wesse his hend by skill.  
 I am giltles, als ze sall se,  
 þis rightwis blode to spill.  
 þan cried þe Iews all, . . .  
 His blode on vs might fall. G. N. 60. 581-587.
27. 27-29. þase knightes kene laid hand him on,  
 And led whare he suld dy;  
 His clathes of him þai don, . . .  
 A purpure mantell þareopon,  
 And hid his eghen hastily.<sup>1</sup>  
 þare þai defouled him als a fon,  
 And King of Iews gan cry.  
 A crown of thorn ful sare  
 To threst, þai haue bygun,  
 On his heind. G. N. 60. 601-62. 611.
27. 37. *See* Luke 23. 38.
27. 42. þe Iews þan þat þare stode  
 Said, God sun if þou be,  
 Cum down now fro þat rode,  
 And we sall trow in þe. G. N. 62. 621-624.
27. 48. Aysell and gall raised on a rede,  
 Within a spounge þai hide,  
 Vntill his mowth at drink þai bede.  
 G. N. 62. 615-617.
27. 51-52. þe stanes in sunder brac,  
 þe erth trembild and quaked, . . .  
 Ded men er risen out of þaire graue.  
 G. N. 68. 705-709.

<sup>1</sup> From Luke 22. 64.

27. 57-58. To Pilat come a knyght,  
 And Ihesu cors fast gan he craue. . . .  
 Pilat granted þat bone  
 Till Ioseph of Aramathy,  
 And he fra cros ful sone  
 Toke done þat bliscd body.  
 He wand þat cors with gude entent  
 In sendell new and clene,  
 And layd it in his monument  
 Whare<sup>1</sup> nane byfore had bene.

G. N. 68. 714-724.

28. 2, 5-7. þe erth trembled and al toschoke,  
 And angell down was sent,  
 We dared for drede, and durst noght luke. . . .  
 þe mekill stane þat lay . . .  
 þat angell put oway.  
 And þareopon him sett.  
 He bad wemen be 'noght affraid, . . .  
 For he es resen, þarfore bese payd,  
 Cumes nere þe suth to se!  
 þis es þe place whare he was laid,  
 Go biddes his appostles be,  
 He sal be sene, als he þam said,  
 þis day in Galile.

G. N. 72. 797-74. 812.

### MARK.

1. 3. *See* Matthew 3. 3.  
 2. 9. *See* Matthew 9. 6.  
 11. 9. *See* Matthew 21. 9.  
 15. 6-13. *See* Matthew 27. 15-17, 21-22.  
 15. 26. *See* Luke 23. 38.  
 15. 33, 38. *See* Luke 23. 44-45.  
 15. 39. *See* Matthew 27. 54.  
 16. 6-7. *See* Matthew 28. 5-7.

<sup>1</sup> From Luke 23. 53.

## LUKE.

23. 4. Sir Pilat . . .  
 Said þe Iews vntill,  
 I find in him none ill. G. N. 42. 301-304.
23. 34. Fader, forgif þis men þaire dede. G. N. 62. 619.
23. 38-45. A bill obouen his heuid he fest,  
 þat ilka man myght rede,  
 Latin, Ebrew, and Gru.  
 His titill was þusgate,  
 þis ilk man was Ihesu,  
 King of Iews, þus he wrate.  
 (On his left side hanged Iestas).  
 And said to him bi name,  
 If þou be God, hethin lat vs pas,  
 Saue þe and vs fro schame!  
 (And on his right hand hanged Dismas,  
 His fere fast gan he blame),  
 Ouer litill, God þou dredes,  
 We haue þis for oure gilt,  
 And he for his gude dedes  
 Full wrangwisly es spilt.  
 Vnto Ihesu þan gan he pray, . . .  
 When þou cumes in þi regne for ay  
 Mend me with þi mercyse.  
 And Ihesus sone to him gan say,  
 I hete þe forto be þis day  
 With me in paradyse.  
 At vnderon was þis done,  
 Omang þam wex it mirk,  
 þe son wex dim ful sone,  
 þe vail rafe in þe kirk. G. N. 62. 631-64. 660.
23. 43. þis same day, son, be þou sall  
 With me in paradis. G. N. 122. 1579-1580.

23. 46-48. Ihesus said, In þi hend,  
 My Fader of mightes maste,  
 My saul now sall I send.  
 With þis he gaf þe gaste.  
 Centurio said, when he suld dy, . . .  
 þis<sup>1</sup> ilk was God sun sekerly. . . .  
 And many oþer þat stode him by,  
 And saw þis selkuth sight,  
 Knocked on þaire brestes and cried mercy,  
 And mendid þam at þaire might.

G. N. 64. 669-66. 680.

JOHN.

1. 23. See Matthew 3. 3.  
 1. 29. þis es Goddes lamb, . . .  
 þat wastes þe werldes sin. G. N. 100. 1235-1236.  
 5. 8, 12. See Matthew 9. 6.  
 11. 50. And better es þat a man dy,  
 þan all þe folk forfare. G. N. 50. 431-432.  
 12. 13. See Matthew 21. 9.  
 18. 14. See 11. 50.  
 18. 31, 33-34, 36-38. Takes him to zow, forþi,  
 And demes him by zowre laws.  
 þan said þe Iews, Syr, wele þou wate  
 God biddes vs sla no man. . . .  
 He led Ihesus þe Iewes fra, . . .  
 And said till him bitwix þam twa,  
 þou es king of Iewry?  
 Ihesus sais, Oiþer was it tald þe swa,  
 Or þou red rightwisly? . . .  
 þou ert bytane to me  
 For to<sup>2</sup> be demid þis day.  
 Ihesus sayd þan to him ogayne,  
 My kingdom es noght here,  
 If my kingdom . . .

<sup>1</sup> From Matt. 27. 54.

<sup>2</sup> Ed. forto.

Within þis werld now were, . . .  
 My men . . .  
 Wald put þam fro þaire purpos playn  
 With ful grete powere.  
 þan ertou king algate,  
 Says Pelate, sikerly?  
 Ihesus said to Pilate,  
 þou<sup>1</sup> sais it, and noght I.  
 Cumen I am to þis cuntre,  
 And þarto was i born,  
 Of suthfastnes witnes to be. . . .  
 Pilate þan asked him eft,  
 What thing es suthfastnes?

G. N. 42. 311-314; 44. 325-351; 46. 357-358.

18. 38. *See* Luke 23. 4.

19. 12. Bot þou do so, it es wele sene,  
 þou es noght Cesares frende.  
 Who makes þam kyng, withowten wene,  
 Ogains Cesar þai wende.

G. N. 56. 529-532. cf. 58. 559.

19. 18. On rode þai raised him þan gude spede,  
 A thef on ayther syde.

G. N. 62. 613-614.

19. 19-20. *See* Luke 23. 38.

19. 30. *See* Luke 23. 46.

19. 34. A blind knight, so thocht þam best,  
 A spere þai gaf gude spede,  
 To Ihesu side þai gan it threst,  
 And blude and water out zede.

G. N. 62. 625-628.

<sup>1</sup> From Mark 15. 2.

## THE LAY-FOLKS MASS-BOOK.

### MATTHEW.

6. 9-13. Fader oure, þat is in heuen,  
Blessid be þi name to neuen.  
Come to vs þi kyngdome.  
In heuen and erthe þi wille be done.  
Oure ilk day bred grant vs to day.  
And oure mysdedes forgyue vs ay,  
Als we do hom þat trespas us. . . .  
And lede vs in no foundynge,  
But shild vs fro al wicked þinge. Amen.

L-F. M-B. 46. 496-505.

### LUKE.

11. 2-4. *See* Matthew 6. 9-13.

### JOHN.

- 1 29. Gods lamb, þat best may  
Do þo synne of þis world a-way.

L-F. M-B. 48. 516-517.



## THE CASTLE OF LOVE.

### EXODUS.

20. 11. In sixe dayes and seue niht,  
God hedde al þe world i-diht, . . .  
þe seueþe day he tok reste and ro.

C. L. 357. 87-90

### ISAIAH.

9. 6. A Child þer is iboren to vs,  
And a Sone i-giuen vs,  
Whos nome schal i-nemoned beon  
Wonderful, . . .  
And God, mihtful, and rightwys<sup>1</sup>,  
Of þe world þat [to] comen is  
Lord þe ffader, and Prince of Pes.

C. L. 356. 59-357. 65. cf. 368. 510.

A child þer is i-boren to vs,  
And a sone i-geuen vs,  
þat schal vp holden his kynedome:  
And al þus schal ben his nome,  
Wonderful, God, and of miht,  
And redeful, and fader ariht  
Of al þe world þat her-aftur schal ben,  
Prince of Pes. . . .

C. L. 370. 607-371. 614. cf. 647; 389. 1357.

And þus þe child is i-boren to vs,  
And such a sone i-geue to vs,  
And nis he wonderful?

C. L. 378. 921-923.

Ffader of þe world þat scholde come.

C. L. 390. 1375.

<sup>1</sup> Ed. right wys.

- 30.26. And zit was<sup>1</sup> þe sonne, þo, seuesyþe, i-wis,  
Brihtore, forsoþe þen heo now is;  
Also schon þe mone a-niht  
So doþ þe sonne on day-light.

C. L. 357. 101-104.

So was þe sonne . . .

Brihtore þen heo now is, seuen-folde.

C. L. 359. 157-158.

MATTHEW.

- 4.8,9. Al þis wyde world I chul zeuen þe,  
So þat þou bouwe and honoure me.  
þo seide Ihesu; Go a-wei, Sathan, go!  
þi kuynde Lord ne schalt þow fonde so.

C. L. 381. 1041-1044.

- 11.30. Mi zok is softe i-nowh to weren,  
And my burþene lizt i-nouh to beren.

C. L. 379. 957-958.

LUKE.

- 4.6-7, 12. *See* Matthew 4. 9.

JOHN.

- 1.3. And þorw him is al þing i-wrouht. C. L. 371. 650.  
20.28-29.<sup>2</sup> þou art, I-chot, quaþ Thomas þo,  
Mi God and my Lord also.  
Ze, Thomas, quaþ Ihesu Crist,  
þou hit leuest for þou hit sixt,  
Alle heo moten i-blessed ben  
þat hit leeuen, þauz heo hit not sen!

C. L. 391. 1438-1442.

<sup>1</sup> With reference to the past instead of to the future, as in Isaiah.

<sup>2</sup> For a paraphrase of 19, 24-27. *See* App. 2.

## EARLY SOUTH-ENGLISH LEGENDARY.

### NUMBERS.

- 24.17. þat þare scholde of Iacobes kuynde a steorre  
a-rise, wel brigt. E. S-E. L. 95. 121.

### PSALMS.

- 31.1-2. In þe, Lauerd, ich habbe i-hoped, þat ich i-  
confundet ne beo.  
þine holie ere beiz a-doun to me; heize and  
deliuere me.  
E. S-E. L. 249. 307-308.
- 31.5. Mine soule, Louerd, ich bi take þe.  
E. S-E. L. 249. 310.
- 46.1. Ore Louerdes help was euere neiz þe manne  
þat was in care. E. S-E. L. 451. 67.
- 55.23. Men þat of tricherie beoth,  
Ne schullen nougt halue heore dawes libbe.  
E. S-E. L. 175. 2401-2402.
- 77.14. þou art a Louerd þat wonderes dest.  
E. S-E. L. 72. 44.
- 91.7. þat a þousend men scholden in mi side falle,  
and to grounde beon i-brougt,  
And ten þousend in mi right side, and neigh  
me ne comen nougt.  
E. S-E. L. 104. 121-122.
- 104.4. þat ore [Louerd] makez is aungles ase gostes  
fleojnde,  
And heom þat beoth is ministres ase fuyr  
berninde.  
E. S-E. L. 301. 63-64.
- 118.6. For zwane ore Louerd is min help, i-ne  
rechche gwat opure do. E. S-E. L. 451. 76.

119. 80. Lat, Louerd, myn herte wiþoute wem be, þat  
it confundet be naut. E. S.-E. L. 490 (ii). 12.

119. 85 (Vulg.)-86. For zwane þe princes habbez i-sete,  
and azen heom men spekez, i-wis,  
And luþere men pursiweden me,  
Louerd, min help þow beo!

E. S.-E. L. 133. 944-945.

146. 8. Ore Louerd vn-bind þat beoth i-bounde, and  
zif þe blinde is sizhte,  
Ore Louerd right heom þat both vn-right, for  
þou louest alle sizhte.

E. S.-E. L. 34 37-38.

### MATTHEW.

5. 11. þat his disciples scholden i-blessede beo zwanne  
men hem spekez to quede,  
And seggez heom scorn and bysemare for ore  
louerdes name.

E. S.-E. L. 283. 175-176.

7. 18, 20.<sup>1</sup> Bi þe fruyt man may i-seo zwat manere treo  
it is,  
For þare ne may of no luyþur treo no guod  
fruyt springue.

E. S.-E. L. 282. 167-168.

9. 20-22. Of a womman þat zwylenne hadde þe menison  
of blod,  
And cam and touchede þe lappe of ore  
Louerdes clothes ene, . . .  
Ant was hol a-non and clene.

E. S.-E. L. 101. 28-30.

10. 7, 9-10. þat ore Louerd hiet is disciples þo huy  
scholden a-boute go,  
þat huy ne beren with heom gol[d], ne seluer,  
zwane huy wenden ouer lond,  
Ne baggue, ne tweie curtles noþur, ne schon.

E. S.-E. L. 57. 142-58. 144.

<sup>1</sup> Ed. The verses are transposed.

- 10.23. Ȝif men ov pursiwiet in one toune, in-to  
anoþur toun ze fleo. E. S-E. L. 137. 1071.
- 11.11. Seint Iohan was þe beste bern, þe holie baptist,  
þat euere of womman was i-bore.  
E. S-E. L. 29 (ii). 1-2.
- 16.24. Ho-so wole come after me, him-sulf he schal  
for-sake,  
And is owene rode bere, and þene wei after  
me so take.  
E. S-E. L. 58. 166-167.
- 19.21. Ȝif þou wolt parfijt beo,  
Sul al þi guod, and ȝif pouere men, and  
sethþe siwe me.  
E. S-E. L. 58. 160-161.
- 26.6-11. *See* Luke 7. 37-38.
- 26.31. Ȝwane a man smit þene schepherde, þe schep  
wollez to-sprede. E. S-E. L. 167. 2110.
- 27.59. *See* Mark 15. 46.

## MARK.

- 5.25-29. *See* Matthew 9. 20-22.
- 8.34. *See* Matthew 16. 24.
- 14.3-7. *See* Luke 7. 37-38.
- 14.27. *See* Matthew 26. 31.
- 15.46. Iosep of Aramathie nam a-doun of þe rode  
And wond him in ȝwight linene cloth.  
E. S-E. L. 392. 56-57.

## LUKE.

- 7.28. *See* Matthew 11. 11.
- 7.37-48. þo<sup>1</sup> ore Louerd was i-sete in Symundes house  
þere,  
And his apostles, to þe mete, þat with him  
þo were, . . .  
Marie, þat was so sunful, heo crep doun to  
is flet,

<sup>1</sup> From Matt. 26. 6, Mark 14. 3.

Heo custe is fiet and wusch al-so with hire  
wete teres,

And wipede heom aftur-ward with hire zeoluwe  
heres.

Out of hire box heo nam oynement ful guod,  
And smerede ore Louerdes heued, with ful  
blisful mod.

Iudas was þare bi-side<sup>1</sup>, . . .

To spene it so in wasting, he seide, it was  
gret lure,

And seide, It mai beon i-solde ful deore, to  
bugge with muchel mete,

Pouere men þare-with to freueri, of drunch  
and of mete.

þo seide ore louerd to Iudas, Lat þis wumman  
beo !

Ful guod weork it was and is þat heo  
wurchez in me.

For ai schulle ge pouere with eov habbe,  
and so ne worth eov me. . . .

Symund leprous i-heorde þis, he þoughte wel  
mani-fold,

þat, gif þes profete were al-so wys, . . .

He nolde soffri þis fole wumman his bodi  
enes to reppe. . . .

Ore Louerd, . . .

Symund, . . . sum-þing i chulle<sup>2</sup> þe seize.

Maister, seye, seide Symound, ich it bidde þe. . . .

An vsurer was zwilene, þat hadde dettores  
tweyne, . . .

þat on him scholde fifti panes and twenti  
þar-to,

þat oþur him scholde of dette fifti panewes  
al-so.

<sup>1</sup> From John 12. 4.

<sup>2</sup> Ed. ichulle.



And noþur of heom nadde gware-of þe dette  
for-to gelde.

Huy golden, þo he it creuede. . . .

Ʒweþur of heom tweine cudde him more loue þo?

Maister, he þat more gaf, me þinche. . . .

For soþe, Symund leperous, þou hauest i-  
demed a-right.

For sethþe ich cam into þin hous, þou ne,  
custest me no-wight.

Ne þou ne wusche nougt mine fiet with water  
ne with teres, . . .

Min heued on none halue with no-manere  
oynement

Ne smeordest, with none salue, ne with no  
piement;

Sethþe ich cam in-to þin hous þis wumman  
nolde blinne

Mine fiet to wasche and cusse. . . .

And to wipen heom sethþe aftur-ward with  
hire faire here.

Op, aris, þou wumman, þine sunnes þe beoth  
for-gyue!

E. S.-E. L. 464. 91-466. 135.

8. 43. *See* Matthew 9. 20-22.

9. 2-3. *See* Matthew 10. 7, 9-10.

9. 23. *See* Matthew 16. 24.

15. 7, 10. For gret feste huy makiez in heouene, and  
in grete ioye beoth,

Ʒwan huy any a-mendement of us on eorþe<sup>1</sup>  
i-seoth,

(For þe guod-spel seith) of swich gret ioye þat  
a-mong heom in heouene is

Ʒwane ani of us a-mendi wole, of þat we  
doth a-mis. E. S.-E. L. 418. 11-14.

<sup>1</sup> Ed. vrþe.

23. 46. Into þine hondene ich bi-take þe, mi lijf and  
mi gost. E. S.-E. L. 480. 633.

23. 53. See Mark 15. 46.

JOHN.

1. 29. þo he ore louerd i-saiz  
Gominde toward baptisingue, . . .  
Loude gradde, and cride, and sede,  
Lo here Godes lomb, þat bi-nimeth þe worldes  
mis-dede!

E. S.-E. L. 32. 83-86.

12. 3-5, 7-8. See Luke 7. 37-48.

19. 40. See Mark 15. 46.

20. 24-28. Seint Thomas

Bote he seide þat he it nolde i-leue, bote  
he seize is wounde,  
And handlede as, and þerinne pulte is finguer  
oþur is þombe. . . .  
Sethþe cam ore Louerd Crist, . . .  
To him and to is disciples, þare huy to-  
gadere stode,  
Ore Louerd seide, Thomas, hider þi finguer,  
ant pult here into mi side,  
And ne beo nougt in mis-bi-leue. . . .  
Mi Louerd, he seide, and mi God! . . .

E. S.-E. L. 376 (ii). 6-377. 16.

ACTS.

7. 56. Lo, he seide, nouþe ich i-seo . . .  
Heouene opene, and Godes sone in is fader  
riȝth hond stonde.

E. S.-E. L. 429. 307-308.

9. 3-6. Saul . . . gan forth i-wende, . . .  
Ase he cam a-midriȝt þe wei, a lizt him cam  
a-boute,  
þat he ne mizte for lizte i-seon, þo gan him  
sore a-doute. . . .

K

þare-with he ful to grounde. . . .  
 þo herde he a uoiz telle,  
 Saul, ȝwi werrest þov<sup>1</sup> opon me, mine men  
   for-to quelle?  
 Ho art þov? seide Saul, Louerd, art þov<sup>2</sup> þare?  
 A voiz seide, Ȝe, ich am þi God þat þov hast  
   i-weorred so ȝare.  
 To wynci aȝein þe pricke swiþe strong it is þe.  
 Louerd, seide Saul þo, ȝwat wolt þov<sup>3</sup> do  
   mid me?  
 þov schalt, seide ore Louerd þo, in-to þe toune  
   wende.

E. S-E. L. 190. 13-25.

## EPHESIANS.

4. 5-6. On Louerd is, and on bi-leue, and on baptiz-  
   ingge,  
 On God and fader of alle þat beþ, þat oueral  
   is, and in eche þingge.

E. S-E. L. 491. 61-62.

## REVELATION.

4. 1. þat he i-seigh heouene-dore a-ȝen him opene,  
   i-wis.

E. S-E. L. 429. 320.

<sup>1</sup> Ed. werrestþov.<sup>2</sup> Ed. artþov.<sup>3</sup> woltþov.

## NORTH-ENGLISH LEGENDARY.

### PSALMS.

- 31.5. Lord, in þi hend . . .  
My saul I send. N-E. L. 15. 375-376.
- 71.1. In þe, my Lord, es al my trist, . . .  
Ne sall I neuir dissayued be. N-E. L. 15. 370, 372.
- 107.32. þai sall enhigh him in þe kirk  
Whore þe pople sall Goddes wirschip wirk,  
And in þe chayer of olde men  
Sall all him loue þat him sal ken.  
N-E. L. 51. 223-226.
- 119.80. Lord, þou mak my hert all clene,  
And saue my body unfild within,  
So þat I be noght schent with syn.  
N-E. L. 160. 48-50.

### MATTHEW.

9. 9-13. Saint Matthew . . .  
A toller was. . . .  
Ore Lorde Crist . . .  
Come on a tyme þat cete vntill,  
And sone he saw where Matthew sat  
With tolling. . . .  
And unto him all þus said he,  
Leue þat craft and folow me<sup>1</sup>. . . .  
All erthly gude sone he forsoke<sup>1</sup>,  
And with Jhesu þe way he toke. . . .  
þis same Matthew . . .<sup>2</sup>  
In his hows made to Crist a feste, . . .  
And als he was þare at þe mete,  
Vnto him come nowmber ful grete

<sup>1</sup> From Luke 5. 28.

<sup>2</sup> From Luke 5. 29.

Of puplicanes and phariseus. . . .  
 And þase ilk þat war sinful men  
 Said to his desciples þen,  
 Whi ettes zowre<sup>1</sup> maister in þis wanes  
 With so many puplicanes? . . .  
 Bot he . . .  
 Answard to þam on þis manere, . . .  
 It es no nede, he sais, to teche  
 A hale man forto haue a lache,  
 Bot þe man þat feles sekenes sare  
 Nedes to layt a leches lare. . . .  
 Whare so ze<sup>2</sup> wend in ilka way,  
 Of me on þis wise luke ze<sup>2</sup> say,  
 þat I luf mercy on all wyse,  
 More þan I do sacrafice. . . .  
 I come noght for to<sup>3</sup> call allane  
 Right-wis men, and oþer nane,  
 Bot I come for to<sup>3</sup> call perchance  
 Syful men unto penance.

N-E. L. 136. 409-137. 482.

10. 18-19. When ze er broght for luf of me  
 Bifor kinges and princes of þis cuntre,  
 Haue ze no thoght what ze sal say,  
 For I sall gif zow wordes alway: . . .  
 He said, þe<sup>4</sup> hali gaste sall speke in zow.

N-E. L. 18. 123-128.

16. 13-19. Whilk says þe men es man's sun? . . .  
 Ilkone þan gaf þaire answer sere.  
 Sum said man sun was Isay,  
 And sum said it was Jeremy,  
 And sum said it was John Baptist, . . .  
 And sum, oþer prophettes of þe law. . . .  
 On þis maner he sayd þam till,  
 What say ze of me, zow al omang?

<sup>1</sup> Ed. zowre.

<sup>2</sup> Ed. ze.

<sup>3</sup> Ed. forto.

<sup>4</sup> From Mark 13. 11.

Who am I? . . .  
 Saynt Peter . . .  
 Answerd and said þus þartill, . . .  
 þou art Crist, . . .  
 Goddes sun lifand. . . .  
 þan answerd Crist þis wordes hende,  
 Bliscd be þou, Simon Bariona,  
 For fless and blude tald þe noght swa, . . .  
 Bot my fader, of heuen kyng. . . .  
 Peter, for soth I say to þe,  
 In þis werld þou es þe stone  
 þat I sal big my kirk opone. . . .  
 þe gates of hell sal haf no might  
 Ogaynes þat stone when it wil strike. . . .  
 þe kays of heuyn sall I gif þe. . . .  
 Al þat þou bindes in erth, said he,  
 In heuyn sall þai bunden be,  
 And in erth wham þou leses euyn,  
 þai sall be lesid. N-E. L. 63. 26, 50-64. 116.

16. 18. Peter, he sayd, þou es þat stone  
 þat I sal big my kirk opon. N-E. L. 49. 15-16.  
 26. 21. One of zow shall me betraie. N-E. L. 78. 98.

## MARK.

2. 14-17. *See* Matthew 9. 9-13.  
 13. 11. *See* Matthew 10. 18-19.  
 14. 18. *See* Matthew 26. 21.

## LUKE.

5. 27-31. *See* Matthew 9. 9-13.  
 12. 11. *See* Matthew 10. 18-19.  
 14. 33. Bot if a man forsake, he says,  
 Welth of þis werldly gude alway, . . .  
 Els my disciple may he noght be. N-E. L. 12. 93-96.



## JOHN.

13. 21. *See* Matthew 26. 21.

## ACTS.

6. 3, 5, 8-15; Seuyn dekyngs þai ordand þen,

7. 52, 54-60. Whilk þai wist war haly men. . . .

Of whilk seuyn Saynt Steuyn was one,  
And first of þam all chosen and tone. . . .

Saynt Steuyn . . .

Was fulfild of þe Haly Gast,  
And of God had he strenkith and might  
To schow grete meruails in mens sight. . . .  
First of þaire sinagoges vp rase  
Maysters . . .

Of whilk sum war cald Libertynes,  
And sum of þe cite hight Cirenynes,  
Of Alexandre ful grete clergy,  
And of Cilyce, and of Assy.  
þe nobillest of þis nacions fyue  
Stirt vp with Saint Steuyn to stryue. . . .

Bot he answerd to þam all,  
So þat might had þai none zit,  
Ne strenkth for to<sup>1</sup> gaynstand his wit. . . .

þan two fals witnes furth þai broght,

Whilk acused him of sinnes sere,  
And specially on foure manere.

þai said he suld a sklaunder rays  
Of God, . . .

And of Moyses, and of þaire law,  
And of þaire temple. . . .

For when þai war in counsayl set,  
And Saint Steuyn was bifer þam fett,  
þam thoght his face was schinand schene  
Als it had of ane angel bene,

And al his chere þam thoght was þan  
More like ane angell þan a man. . .

He sayd, . . .

Sere prophetes told to zow byforn,  
How Crist suld here in erth be born.  
Ȝowre faders slogh þam for þaire dede. . .  
þe Iewes, when þai þis wurdes herd,  
With mekel felnes þan þai ferd,  
And in þaire hertes ill war þai meuyd,  
þai gnaisted þaire teth, so war þai  
greuyd. . .

And ful still stode he in þat stownde, . . .  
And sayd þat he saw Jhesu stand. . .  
Lo, he sayd, I se ful right,  
þe heuyn es opyn vnto my sight,  
And mans sun I se wele stand  
Byside þe fader of heuyn right hand. . .  
þai ditted þaire eris, . . .  
And al assentid þat he suld be  
Led with-owen þat cete  
And þare he suld be staned to dede. . .  
þe two fals witnes þan war þore . . .  
Al redy. . .

þaire ouermast clothes of þai kest, . . .  
At kepe þai toke þam to a childe  
Whilk in his zowth was namyd Sawl. . .  
For when þai staned him, þus he sayd,  
Jhesus, my Lord and mayster fre,  
Resayue my saul now vnto þe.  
Sethin on his knese he knelid downe  
And sayd, . . .

Lord, forgif þam þat þis wroght,  
For<sup>1</sup> what þai wirk ne wate þai noght.

N-E. L. 29. 49-30. 186.

<sup>1</sup> From Luke 23. 34.

- 7.32. He said, Lo, I se Jhesu stand  
In heuyn opon his fader right hand.

N-E. L. 151. 442-443.

- 12.1-19. þe same tyme þat saint Jams was tane,  
And with king Herod sakles slane.  
And when king Herod wist ilkdele  
How þat it payed þe Iewes wele,  
þat James was so done to ded,  
þarfore he soght in ilka stede  
Cristen men where he migh[t] ta,  
And many ane he stroyed swa.  
And Saint Peter at þe last  
He pursued, and in preson cast,  
And þare to kepe him he cumand,  
For þare hegh fest was nere cumand,  
þat pasch was cald in þat cuntre. . . .  
þarfore Herod . . .  
Set Saint Peter in presoun,  
And thoght wele þat he suld be slane  
When þaire fest war fulli gane.  
(He was set in a dongon depe)  
And sextene knightes him forto kepe.  
And þe men þat went with him are  
Praid ful fast for his wele-fare. . . .  
So it fell in þe night biforn  
þat he suld die opon þe morn,  
In þe preson he fell in slepe  
Bitwene þe knightes þat gan him kepe,  
Bun with cheynes strang and store,  
And stalworth men stode at þe dore . . .  
It forto zeme. . . .  
In-to þe preson come a gleme, . . .  
And ane angell come in þat tide,  
And towched Peter on þe side.

He said unto him on þis wise,  
 Smertly bid I þe up rise!  
 þe cheynes fell þan fra his hend. . . .  
 þan sayd þe angel to him sone,  
 Do on þi gere, . . .  
 Al þi clathes þou do on þe,  
 And hose and schose, and folou me.  
 þan did he als þe angel bad,  
 And folowed furth. . . .  
 A[n]d no-thing wist he what it ment, . . .  
 And in his hert he trowed bitwene  
 Sum uision þat he had sene.  
 Both furth þai went omang þam all  
 Till þai war past þe secund wall,  
 And till þe zates<sup>1</sup> past þai plaine  
 þat euyn was opined þam ogayne. . . .  
 þan þe angell past him fra. . . .  
 And to him-self al þus he said, . . .  
 Now wate I wele in mine entent  
 þat God of heuyn his angel sent,  
 Me to bring þus of my bandes,  
 And help me out of Herodes handes,  
 And fra þe despote of þe Iewes  
 þat me ilkaday with euyl pursues. . . .  
 To Mari hows he whent onone,  
 þat moder was of James and John. . . .  
 He knocked on þe gate<sup>2</sup> with gude will,  
 And sone a maiden come þar-till.  
 And when scho saw þare Peter stand,  
 In ogain scho went rinand.  
 þe gates<sup>3</sup> still zit<sup>4</sup> left scho sperde,  
 And tald þam hou scho Peter herde.  
 Scho said þam þat þe gate<sup>2</sup> he stode,  
 And þai threpid on hir scho was wode,

<sup>1</sup> ȝates?<sup>2</sup> Ed. zate.<sup>3</sup> Ed. zates.<sup>4</sup> zit?

Woman, þou ert wode, þai sayd . . .  
 Þe mayden affermid ay mare and mare  
 Herdely þat he was þare. . . .  
 Peter knokked eft at þe gate<sup>1</sup>.  
 And sum of þam said, . . .  
 It es his gaste, I wil warand.  
 Þe thrid time Peter knokked fast,  
 And to þe gate<sup>1</sup> went þai at þe last.  
 And when þai saw Petir þare,  
 Of him þai all awondered ware. . . .  
 And with his hand be stil he bad. . . .  
 Bot in he went, and to þam talde  
 Al-how he wan out of halde  
 And how oure Lord him helpid had  
 Out of þe stede where he was stad. . . .  
 And þarfore, said he, luke ze<sup>2</sup> tell  
 Al þis ferly als it fell  
 Unto James, and my breþer hende. . . .  
 Þan went he till anoþer land. . . .  
 On þe morn, when he was gane,  
 Sir Herod said he suld be slane.  
 And unto presoun sone he sent  
 And bad bring him furth in present.  
 Bot or þai wist, he was oway. . . .  
 Omang þam þan was mekill kare.

N-E. L. 102 (ii). 1-104. 137.

### EPHESIANS.

4. 5. A God es, . . .  
 And als a faith,  
 And a baptym.

N-E. L. 161. 162-164.

### REVELATION.

4. 1. I saw a dore in heuyn on hight  
 Opin to men.

N-E. L. 151. 447-448.

<sup>1</sup> Ed. zate.

<sup>2</sup> Ed. ze.

## YWAINE AND GAWAINE.

### MATTHEW.

7. 2.           Wha juges men with wrang,  
The same jugement sal ðai fang.

Y. and G. III. 2641.

### LUKE.

6. 37.   *See* Matthew 7. 2.



## HANDLYNG SYNNE.

### EXODUS.

20. 3.<sup>1</sup> þou shalt haue no God but one. H. S. 6. 148.  
 20. 7. Swere nat hys name yn ydulnys. H. S. 23. 608.  
 20. 8. Holde weyl þyn halyday. H. S. 29. 795, 802.  
 20. 11. God made þe worlde<sup>2</sup> . . .  
     Yn syxe days, þe seuenþe to reste.  
     H. S. 30. 829-830.  
 20. 12. Fadyr and modyr we shal honoure.  
     H. S. 38. 1058.  
 20. 13. þou shalt no man slo. H. S. 47. 1308.  
     Sle no man with þyn honde. H. S. 47. 1310.  
 20. 14. þat we shul noun hurdom<sup>3</sup> do. H. S. 58. 1602.  
 20. 15. No mannys gode shalt þou stele. H. S. 73. 2048.  
 20. 16. þou shalt<sup>4</sup> no fals wytnes bere. H. S. 93. 2637.  
 20. 17. Coueyt nat þy neghbours þyng, . . .  
     Coueyte nat þy neghburs wyfe.  
     H. S. 103, 2904. 2924.

### DEUTERONOMY.

5. 7, 11-12, 16-21. See Exodus 20. 3, 7, 8, 11-17.

### PSALMS.

6. 2. Lorde, haue on me mercy. H. S. 179. 5474.  
 9. 13. See 6. 2.  
 18. 25-26. With holy man holy shalt þou be,  
     With wykked man þou turnest as he.  
     H. S. 212. 6583-213. 6584.  
 33. 9. God seyð, and hyt was wrogt. H. S. 311. 9963.

<sup>1</sup> The Ten Commandments are freely rendered here, but may be regarded as quotations rather than as paraphrases.

<sup>2</sup> Ed. wrlde.      <sup>3</sup> Hordam O, hordom D.      <sup>4</sup> Ed. þous halt.

86. 15. For God ys ful euer of pyte,  
 Hys mercy ys euer redy to þe. H. S. 7. 163-164.  
 For he ys euer ful of pyte. H. S. 9. 231.  
 þat God ys euer ful of pyte. H. S. 12. 330.
148. 5. *See* 33. 9.

150. 3-5. Yn harpe, yn thabour, and symphan gle,  
 Wurschepe God, yn troumpes, and sautre,  
 Yn cordys, and organes, and bellys ryngyng.  
 H. S. 158. 4769-159. 4771.

PROVERBS.

10. 11. þe weye of lyue, with-outyn ende,  
 Oute of rygtwys mannes mouþe shal wende.  
 H. S. 371. 11905-11906.
24. 16. Seuene tymes on a day þe rygtwys man falleþ.  
 H. S. 355. 11406.

ECCLESIASTES.

10. 16. Wo þe land þere chylde ys kyng!  
 H. S. 340. 10976.

ISAIAH.

24. 2. Rygt swych shal be þe prest  
 As þe lewed man lyue. H. S. 339. 109613-340. 109614.

JEREMIAH.

51. 34. þat þou art to me a voyde vessel.  
 H. S. 170. 5178.

EZEKIEL.

18. 23. Y wyl þat none synful deye,  
 To leue hys synne he shal haue space,  
 And turne agen to lyfe. H. S. 171. 5230-172. 5232.

ECCLESIASTICUS.

3. 30. Almes þerof fordoþe þat synne,  
 Almes fordoþ alle wykkednes,  
 And quenchyþ synne, and makyþ hyt les.  
 H. S. 227. 7078-7080.

12. 16. Hys lyppes . . . he shal make swete, . . .  
 But yn hys herte he shal þynke  
 For to, do þe a wykked blynke.  
 H. S. 141. 4179-4182.
13. 1.<sup>1</sup> Who-so handlyþ pycche, . . .  
 He shal haue fylþe þerof sumdeyl.  
 H. S. 212. 6578-6579.
34. 7. þat dremys men deseyue manyon.<sup>2</sup> H. S. 15. 414.

## MATTHEW.

5. 7, 8. Blessyd be al mercyable,  
 þey shul se God.<sup>3</sup> H. S. 130. 3793-3796.
19. 18-19. See Exodus 20. 12-16.

## MARK.

16. 16. He þat beleueþ and ys baptysed,  
 He shal be saued; . . .  
 And he þat beleueþ hat, forsoþe and ywys,  
 Boþe body and soule lore he ys.  
 H. S. 298. 9531-9534.

## LUKE.

15. 7. Yn heuene ys more ioie auenaunt  
 Of a synful man repentaunt,  
 þan of nynty aungelys and nyne,  
 þat neuer synned, ne were wurþy pyne.  
 H. S. 378. 12113-12116.
16. 19-31. A ryche man was, sum tyme, of prys,  
 þat wered boþe purpure and bys,  
 And euery day nobly was led,  
 And with delycyus metys fed:  
 And þer was þo a pore man,  
 Lazare, . . .  
 He lay at þe ryche mannys gate,  
 Ful of byles, yn þe gate,

<sup>1</sup> Ascribed to Paul.

<sup>2</sup> In 415-416, the rest of the verse is very freely paraphrased.

<sup>3</sup> The two verses are wrongly conjoined.

He gernerð moche to ete hys fylle  
Of þe crummes þat þe ryche man dede spyl,...  
But þe ryche mannes houndes  
Come and lykked Lazares woundes.  
Sone aftyrward deyde Lazare,...  
Goddess aungeles þe soule nam,  
And bare hyt yn-to þe bosum of Abraham....  
Fyl auenture,...  
þys ryche man sone aftyr deyde,  
(Hys soule was bore to Lucyfere),...  
And, as he was þere yn pyne,  
He loked vpwarde with hys yne,  
And sagh Lazere, þe pore man,  
Yn þe bosum of Abraham.  
And, as he myzt, he gaue a cry  
And seyde, Abraham, mercy, mercy!  
Late Lazare hys o fynger wete,  
And droppe on my tunge for hete;  
For y am yn endles peyne,  
Yn fyre and yn leye certeyne.  
And Abraham spak,...  
Sone! menest þou nat what y er seyde?  
þou receyuedyst þe wurldys blys,  
And Lazare, pouert and peyne, ywys....  
Now ys Lazare euer yn solace,  
And þou yn sorow, with-oute grace....  
Swych sykernes ys betwyx zow two,  
þat noun of vs to zow may go,  
None of vs to zow may come....  
þan preyde þe ryche man Abraham,  
þat he wolde<sup>1</sup> sende Lazare,...  
To hys breþryn alle fyue,...  
þat þey neuer hedyr be sent,  
With me, yn þys hete, to be brent.

<sup>1</sup> Ed. wolde.

Abraham (ne graunted hym noght) . . .  
 þay haue, he seyð, alle þe prophete dedys, . . .  
 And holy wryt, þat men on redys, . . .  
 Do þeraftyr, gif þey wyle.  
 þan spake þe ryche man,  
 Nay, fadyr Abraham, nay, þey ne kan,  
 But wuldest þou do aftyr my rede,  
 To reyse a man þat haþ be dede, . . .  
 þan shulde þey do ryzt penaunce. . .  
 (Abraham wulde nat graunte  
 þe ryche man þat cunnaunt), . . .  
 Syn Moyses sawes þey wyl nat preyse,  
 How wulde þey at a dede man lere,  
 Whan holy wryt þey wyl nat here?

H. S. 214. 6635-217. 6720.

18. 10-14.

þe pharysu . . .

He zede to þe cherche with a man  
 þat men calle a publycan. . . .  
 þys pharysu bygan to prey,  
 And seyð, . . .  
 Lorde, þanked mote þou be,  
 Y am nat, as y ouþer se,  
 Coueytous, ne lecherous of flesshe,  
 And nat as he, þys publycan, ys.  
 Euery woke y faste twys,  
 And zyue my tyþes of ryche prys. . .  
 Besyde stode þe publycan<sup>1</sup>, . . .  
 And durst nat loke to God vpward,  
 But knocked on hys brest ful harde,  
 And seyð, . . .  
 Lorde, þou haue on me mercy! . . .  
 þe publycan had moche þanke,  
 Who so makeþ hym hygh, he shal be lowe;

<sup>1</sup> Ed. pupblycan.

And who loghyþ hym, . . .  
 Gode heghnes he shal come tylle.

H. S. 363. 11645-364. 11678.

18. 20. *See* Exodus 20. 12-16.

### JOHN.

2. 25. Syn he knew alle þat yn man was.

H. S. 351. 11344.

### ROMANS.

13. 9. *See* Exodus 20. 12-17.

### 1 CORINTHIANS.

13. 1-8. þogh y speke as weyl with tung  
 As any man or aungel hað song,  
 And y lyue nat with charyte,  
 No þyng anayleþ hyt to me,  
 For y do þan ryzt as þe bras,  
 And as þe tympan, þat bete was. . . .  
 And þogh y speke al yn prephceye,  
 And haue þe kunnyng of euery maystrye,  
 And with gode beleue myght seye  
 þe hylles to turne yn-to þe valey,  
 Ȝyf hyt ne be with charyte wrought,  
 Elles . . . y am noght.  
 þogh y ȝyue alle my wurldes gode  
 Vnto pore mennys fode,  
 And ȝyue my body for to brenne. . . .  
 But ȝyf þar be charyte with alle,  
 My mede þarfore shal be ful smalle. . . .  
 Charyte suffreþ boþe gode and yl,  
 And charyte ys of reuful wyl,  
 Charyte haþ noun enuye;  
 And charyte wyl no felunnye;  
 Charyte ys nat irus,  
 And charyte ys nat coueytous:



Charyte wyl no bostful preysyng,  
 He wyl noght but rygtwys þyng,  
 Charyte loueþ (no fantome),  
 No þynges þat euyl may of come;  
 He haþ no ioie of wykednes,  
 But loueþ alle þat sothfast es;  
 Alle . . . he vp bereþ;  
 Alle he suffreþ; . . .  
 Gode hope he haþ, . . .  
 And alle he susteyneþ to þe endyng.  
 Charyte ne fayleþ noght: . . .  
 When alle prophecyes are alle gone,  
 And alle tunges are leyde echone,  
 And alle craftys fordo shul be,  
 þan lasteþ stedfast charyte.

H. S. 228. 7123-230. 7168.

## PHILIPPIANS.

3. 19. Here wombes are here Cryst.

H. S. 231. 7227.

## BRUNNE'S MEDITATIONS.

### PSALMS.

8. 5. A lytel from aungels he ys made lesse.

M. 13. 409.

### ISAIAH.

50. 6. My body y gaue to men smytyng,  
And also my chekes to men grubbyng.

M. 30. 971-972.

53. 9. With wykked men he ys spylled.

M. 19. 582.

### ECCLESIASTICUS.

13. 20. þat meknes of proude men ys alle dyspysed.

M. 27. 854.

### MATTHEW.

16. 21. He seyde he wulde aryse<sup>1</sup> þe þryd day.

M. 32. 1006.

26. 21-23. Forsoþe, þe soþe to zow y seye,  
One of zow shal me betraye. . .

Eche loked on ouþer<sup>2</sup>, . . .

And seyð, Lorde, wheþer hyt be y?

M. 4. 95-96, 101-102.

26. 23. He þat hys honde

Yn my dysshe putteþ, furþ rigt

He shal betraye me þys nygt.

M. 3. 70-72.

26. 26-28. And toke vp brede yn hys holy honde. . .

He blessed, . . .

To hys dycyplys he hyt gaue, and seyð,

þys ys my body for zow betrayed.

Also of the chalys drynke he hem bad,

þys ys my blode þat shal be shad.

Yn a memorand of hym withoutyn<sup>3</sup> ende,

He seyð, makeþ þys yn my mende.<sup>4</sup>

M. 7. 188-196.

<sup>1</sup> Ed. a ryse.

<sup>2</sup> From John 13. 22.

<sup>3</sup> Ed. with outyn.

<sup>4</sup> From Luke 22. 19.

26. 38. My spyryt ys angyyssed ful sore yn me,  
Myn herte ys dysturbed. M. 11. 315-316.
26. 39-43. Wharfore, dere fadyr, zyf hyt mow be  
Y prey þat þys deþ mow go fro me;  
Zyf þou se hyt be nat so best,  
þy wyl be ydo, ryzt as þou lest. . . .  
To hys dyscyplys hys wey þan he toke,  
He fond hem slepyng, . . .  
Here yen were slepy and heuy as clay,  
He bad hem algates wake and pray.  
Azen to pray he toké hys pas,  
Twyys, þryys. . . .  
þe same orysun þat he preyd byfore,  
He preyd now, . . .  
Fadyr, zyf þys deþ mow nat fro me go, . . .  
þy wyl be algates do. M. 12. 349-364.
26. 41. He byt hys dyscyplys pray and wake,  
þat none temptacyun zow ouertake.  
M. 10. 305-306.
26. 44-47. þe þryd tyme he ros from hys preyour, . . .  
To hys dyscyplys went he, and seyð,  
He cumeþ ny þat haþ me betrayd.  
Anone come Iudas, with hys cumpanye, . . .  
Heyl, Mayster! he seyð, and to hym sterte,  
He kessed hys mouþe. M. 13. 413-14. 422.
26. 67-68. Sum bynte hym, sum blyndyþ hym<sup>1</sup>, and  
sum on hym spyt.  
Sum boffetep hym, and sum seyþ, Telle  
who þe smyt.  
M. 14. 427-428.
27. 28-30. Wyþ purpyl þey cloþed hym alle yn skorne,  
And syþen krounde hym with a croune of  
þorne,

<sup>1</sup> From Luke 22. 63-64.

Yn hys hand a rede dyd þey take,  
And many one<sup>1</sup> on hys hede þey brake.  
þey sette hym opunly yn here seyng,  
And knelyd, and seyde, Heyl, syre kyng!

M. 17. 539-544.

27. 32. A man þey mette, and hym areyned,  
To bere þe cros þey hym constreyned.

M. 19. 601-602.

27. 34. And gaue hym to drynke aysel and galle.

M. 23. 732.

27. 35, 38-42.<sup>2</sup> Betwene þeues tweyn þey hange hym  
yn samen, . . .

Some . . . seyþ,  
Fy, þat Goddes temple dystroyþ!  
Some seyþ, Saue þy selfe zyf þou kunne,  
Com adowne, zyf þou be Goddes sone.  
Also þe lewes þat crucyfied hym  
þe cloþes of hym þey parted atwynne.  
Sum seyde, Ouþer coude he weyl saue,  
But now hym owne self may he nat saue.

M. 21. 671-680.

27. 40. Thou seyst þat þou art Goddes sone,  
Helpe þy self zyf þou kone.

M. 14. 437-438.

27. 46. Eli, Eli, lama zabatany<sup>3</sup>!  
þat ys, my God, my God, wharto  
Hast þou forsake me yn my wo!

M. 23. 724-726.

27. 54. See Mark 15. 39.

27. 59-60. þey leyn þe cors þer hyt shal lyn,  
Yn a new sepulcre and feyre y graue,  
þat Nycodeme made hym self for to haue.  
þey shette hyt aboute<sup>4</sup> with a grete stone,  
And arayde hem faste þen for to gone.

M. 31. 986-990.

<sup>1</sup> Ed. anyone.

<sup>2</sup> The order of verses is changed.

<sup>3</sup> Ed. lamazabatany.

<sup>4</sup> Ed. a boutte.

## MARK.

14. 18-19. *See* Matthew 26. 22.

14. 34. *See* Matthew 26. 38.

14. 36-38. *See* Matthew 26. 39-43.

14. 36. For al þyng ys posyble to zow. M. 15. 466.

14. 38. *See* Matthew 26. 41.

14. 41-43, 45. *See* Matthew 26. 44-47.

14. 65. *See* Matthew 26. 67-68.

15. 12-13, 15. Tho seyð Pylat, What wyl ze with hym?  
 þey cryed, Crucyfye, crucyfye hym!  
 Pylat þan dredde for þe peples voys,  
 And dampnede hys Lorde to dye on þe  
 croys. M. 18. 553-556.

15. 21. *See* Matthew 27. 32.

15. 23. *See* Matthew 27. 46.

15. 24, 27, 29-30. *See* Matthew 27. 35, 38-42.

15. 39. Centuryo turned sone  
 And seyde, Forsoþe, þys was Goddys sone.  
 M. 24. 763-764.

16. 19. He ros fro deþ to heuene to stye,  
 On Goddys ryzt honde he ys sytting.  
 M. 7. 208-209.

## LUKE.

1. 68, 79. Lorde God of Israel, blessed mote þou be,  
 þy peple þou hast vysyted, and bozt hem to þe,  
 Whych setyn yn derknes of deþ. . . .  
 þou lyztest hem, and ledest yn to þe wey  
 of pese. M. 36. 1137-1140.

22. 8, 14-15. Petyr and Iohne from hym he sent, . . .  
 To greyþe hys paske azens he com.  
 And . . . þedyr he lyzt  
 Wyþ hys dycyplys. . . .  
 Long haue y desyred with zow, y seye.  
 þys paske to ete ar þat y deye.  
 M. 2. 44-48, 4. 93-94.

22. 21. *See* Matthew 26. 23.
22. 41. A stones kast þan from hem he went,  
And to hys dere fadyr hys knees he bent.  
M. 10. 307-308.
22. 44. þus long he preyd tyl þat he wax hote,  
For anguy's hys blode ran down ryzt as swote.  
M. 12. 369-370.
23. 1-2, 7-8, Beholde, to Pylat he ys furþe drawe,  
11-12. Falsly acused azen here lawe.  
Pylat sent hym to Eroude þe kyng,  
And Eroude þe kyng was glad of hys  
comyng.  
A myracle he coueyted of hym for to se, . . .  
And with a whyte cloþe y skorne hym he  
clad,  
And sente hym agen to syre Pylate.  
And þo was made frenshepe þar arst was  
debate. M. 16. 493-502.
23. 1-2. þey brozt hym to Pylate and cryed an hy,  
Syre, þys fole kalleþ hym self a kyng!  
M. 17. 534-535.
23. 15-16, 22. Pylate þozt to delyuer hym,  
For no cause of deþ he fonde yn hym.  
Y wyl vndyrneme<sup>1</sup> hym, he seyde þo,  
Do scourge hym weyl, and so late hym go.  
M. 16. 511-514.
23. 26. *See* Matthew 27. 32.
23. 34. Fadyr, forgyue hem here synnes sone,  
For þey wyte nat wel what þey done.  
M. 22. 711-23. 1.
23. 43. Forsoþe, y seye þe,  
To day yn blys þou shalt be with me.  
M. 23. 721-722.

<sup>1</sup> Ed. vndyr neme.



23. 46. But, fadyr, myn herte y betake þe. M. 12. 353.  
 Fadyr, yn þyn handys my spyryt y betake.  
 M. 24. 760.

## JOHN.

3. 16. þarfor hys fadyr so hertly loued vs  
 He gaue vs hys owene gete sone Ihesus.  
 M. 35. 1129-1130.
13. 2-8. Whan þe soper was do, Cryst ros anone, . . .  
 Hys cloþes he cast of swyþe sone, . . .  
 With a towel hym self he gert,  
 Watyr he badde brynge furþe smert,  
 He hyt yn a stonen bacyn put,  
 To wasshe here fete greued hym nat.  
 Petyr refused al þat seruyse,  
 Cryst bad hym suffre on alle wyse.  
 M. 5. 131-144.
13. 18. *See* Matthew 26. 23.
13. 34-35. Thys y zow hote, þat ze loue yn fere,  
 Ȝyf ze loue, alle men shul knowe þys  
 þat ze be my dere dyscyplys. M. 8. 240-242.
14. 15. Kepeþ my comandementys, ȝyf ze me loue.  
 M. 9. 247.
14. 18-19. Ȝyt a whyle y am with zow now,  
 But faderles y wyl nat leue zow,  
 Y go and come to zow agen. M. 8. 229-231.
14. 31. He seyð, Aryseþ and go we hen. M. 9. 280.
15. 10. Ȝif ze hem kepe, ze dwelle in loue. M. 9. 248.
15. 12. *See* 13. 34.
15. 18. And ȝyf þe worlde zow hate now,  
 Wetep þat he me hated ar zow. M. 9. 253-254.
16. 6. For y þese wurdes to zow haue seyð,  
 Sorwe zoure hertes haþ alle be leyð.  
 M. 9. 273-274.
16. 20. Ȝe shul be sorowful, þe wurlde shal ioie,  
 But zoure sorow shal turne to ioie.  
 M. 9. 255-256.

16. 22. Forsoþe, eftsones y wyl zow sen,  
þan zoure hertys ioie shal make,  
þat ioie shal no man fro zow take.  
M. 8. 232-234.
16. 20, 22. He seyð eftsones we shuldyn hym sene,  
þan alle oure sorowe to ioie shulde come,  
And þat ioie shulde nat from vs be nome.<sup>1</sup>  
M. 35. 1112-1114.
16. 33. Ȝe shule here haue sorowes some,  
But truly, y haue þys worlde ouercome.  
M. 9. 251-252.
17. 11-12. My breþren, also, kepe hem fro wrake,  
Y kepte hem þyrwhylys y was with hem,  
My derwurþe fadyr, now kepe þou hem.  
M. 12. 366-368.
18. 1. Fast þey went and come anone<sup>2</sup>  
Ouer a broke men callen Cedron. M. 10. 291-292.
19. 7. Who hym self a kyng wyl make,  
By lawe þe deþ he most take. M. 18. 552-553.
19. 15. Saue Cesar we haue no kyng. M. 18. 550.
19. 26, 27. Womman, he seyð, beholde þy sone.  
To hys dysciple he seyð, . . .  
Beholde þy moder. M. 23. 716-718.
19. 30. Alle þyng ys now fulfylled. M. 23. 740.

# 1 CORINTHIANS.

11. 24-25. *See* Matthew 26. 26-28.

# HEBREWS.

2. 7, 9. *See* Psalms 8. 5.

<sup>1</sup> Note that verse 20 separates the two parts of 22.

<sup>2</sup> Ed. a none.

## ENGLISH METRICAL HOMILIES.

### GENESIS.

2. 24. Fader and moder sal man forsake,  
And til his spoused wif him tac. M. H. 122. 7-8.

### PSALMS.

25. 4. Lauerd, thou scheu me  
The wai that ledes man to the. M. H. 51. 17-18.

### JOEL.

2. 31. For mon . . . sal turned be  
Intil<sup>1</sup> blod. M. H. 24. 15-16.

### MALACHI.

3. 1.<sup>2</sup> I send . . . my messenger  
Bifor thi face<sup>3</sup>, . . .  
That sal graithe bifor the the way. M. H. 9. 9-10.

### MATTHEW.

2. 1-5, 8-12. Kinges thre  
Com to Jerusalems cyte,  
And said, The king of Jowes, quar es he  
That nou es born? Him seke we.  
We saw a stern in our contre,  
We com wit giftes for to se,  
And for to worschip him als king. . . .  
The king Herod herd this tithand,  
And was tharfor ful ille likand,  
And alle folk of that cyte  
(Toht ferli of this kinges thre).

<sup>1</sup> Ed. in til.

<sup>2</sup> Attributed to Isaiah.

<sup>3</sup> From Matthew 11.10.

The king Herodes cald in hie  
The Jowes that knew the prophecye,  
And sperid in quat . . . cyte  
That Goddes sun suld born be.  
And thai ansuerd and said that he  
Suld be born in that cyte  
That Bedleem was cald in lede,  
And namcouthe boru in that thede. . . .  
Herodes gert calle this thre kinges  
And prayed thaim on alle thinges  
That thai suld gern spire efter Crist. . . .  
For I wille, he said, tille him come,  
And worschip him als worthi gome.  
And he spired efter that sterne. . . .  
Quen he riht tim tharof wist,  
He bad thaim gern spir efter Crist,  
And said, Loc ye wit me to say  
Quar ye him find, for than I may  
Come son, . . .  
And him als king wit worschip gret. . . .  
Quen Herod hauid said quat he wald  
Tille this thre kinges, . . .  
On wai thai went, and son thai sawe  
The stern that thaim the gat gan schawe,  
Ai til it com euenly  
Thar Crist was abowen, and Marye.  
Thai war ful fain quen thai it sawe,  
And tille that house gan thai drawe.  
Thar Crist satte on his moder kne. . . .  
This kinges com in menskelie,  
And knelid bifor Crist in hie,  
And menskid him wit giftes thre.<sup>1</sup> . . .

<sup>1</sup> The last part of v. 11 is next paraphrased and expanded in lines 1-22. p. 97.

A steuin in slep gaf thaim warning  
 That thai suld lef Herod the king,  
 And turn ham bi another way  
 In to thair land, and sua did thai.

M. H. 94. 5-98. 2.

5. 17. Com noht for to spille  
 The alde lawe, bot it fulfille. M. H. 155. 15-16.

7. 13. Brad es that gat that ledes  
 Til hel. M. H. 51. 23-24.

8. 1-12. That Crist com dunward of a felle.  
 And folc ful fel folued him,  
 And a lazer that ilk tim  
 Com and asked Crist his hele. . . .  
 And Crist on him his hand he laid,  
 And mildelie til him he said,  
 I wil mak the of leper clene,  
 And sone was na wem on him sene.  
 And Crist bad him that he suld hele,  
 And sai noht qua gaf him his hele,  
 Bot loc, he said, that thou the schaw  
 Unto the prest of Moyses law,  
 And mak offerand that ber witnes  
 Of thin heling, as bad Moyses.  
 And Crist went til Chapharnaume,  
 And met thar wit a mihti gume,  
 That maister was of knihtes fele,  
 And praied Crist, that he suld hele  
 His sergant of parlesye.  
 And Crist said, I sal cum in hie  
 Thi seke sergant for to hele.  
 And he ansuerd . . .  
 And said, Ic am unworthi gom,  
 That thou intil<sup>1</sup> min hous suld com,

<sup>1</sup> Ed. in til.

Bot witt thi word thou bid him be  
Al hale, and son al hale bes he.  
For Ic am man under pouste,  
And Ic haf knihtes under me,  
And I comand an gang, and he  
Gas, and another cum to me,  
And suite comes he me to. . . .  
Yef thou an lepi word wil say,  
Thi word mi sergant hele may. . . .  
Of his trouthe thoht Crist ferlie,  
And said til thaim that stod him bie,  
Til you, he said, forsothe I saye,  
That Ic haf walked mani waie,  
Imang Jowes, bot fand I nan  
Sa mikel trouthe als in this man. . . .

Mikel folc fra bi weste  
And fra bi est, sal com and rest  
Wit Abraham and Ysaic,  
And with Jacob. . . .  
Quen Satenas sal Jowes quenen  
In ouer mirkenes, thar sare greting  
Sal euer be, with teth gnaisting.

M. H. 126. 2-128. 24.

8. 23-27.

Crist

Schipped into the se, a time,  
And his decipelis al wit him. . . .  
Jesu seluen fel on slep,  
And gret tempest bigan to rise,  
That gert the schipmen sar grise.  
Thai wakned Crist, and said yare,  
Help us, Lauerd, for we forfare.  
And Crist, als mihti Godd, ansuerd  
And said, Foles qui er ye fered? . . .  
And Crist commanded wind and se  
To lethe, and fair weder be.



And sa fair weder was in hie  
 That al his felaues thoht ferlie,  
 And said, Quat kin<sup>1</sup> man mai this be,  
 Til him bues bathe winde and se?

M. H. 134. 2-135. 6.

11. 2-10.

Sain Jon the Baptiste  
 Was in prisoun, and herd telle  
 Of Cristes dedes and his spelle,  
 And send of his decipils twa,  
 And bad thaim thai suld ga  
 To wit at Crist, quither it war he  
 That suld cum mannes bote to be,  
 Or we, he said, an other Crist sal bide. . . .  
 And quen Crist thair asking herd,  
 Ful mildely he thaim ansuerd,  
 And bad thaim tille thair maister schaw  
 His dedis that thai herd and sawe. . . .  
 I gif the blind, he said, thair siht,  
 I ger the halt men ga riht,  
 I mac unhale men al hale,  
 And def men I bet of bale,  
 I rais men fra ded to life,  
 And pouer men mas me ful rife.  
 And ful bliced, he said, es he  
 That es noht sclaunderd in me. . . .  
 And als thai til Sain Jon ward yode,  
 Crist spac tille thaim that bi him stode. . . .  
 Forthi asked Crist, mare and lesse,  
 Quat thing thai soht in wildernes.  
 Quat thing, he said, yed ye  
 Intil wildernes to se,  
 A red that waiues wit the wind? . . .  
 And thus askid Crist quether men yede  
 To se a wind waiuande rede. M. H. 34. 2-36. 24.

<sup>1</sup> Ed. quatkin.

11. 7-9. Wend ye . . . for to find  
 A red that waiues wit the wind? . . .  
 Quat yed ye, he said, to se  
 In wildernes, ye tel me,  
 A man robed in wlank wede? . . .  
 In kinges houses, he said, won thai  
 That er clad in gren and grai.  
 Quat thing they yed for to se  
 In wildernes? . . .  
 Yed ye to bihald the prophet? . . .  
 Ya, wit ye wel that mar he esse  
 Than prophetes. . . .  
 For prophetes spac mikel of him, . . .  
 I send, he said, my messenger  
 Bifor mi face mi word to berre.

M. H. 41. 11-12, 21-23; 42. 7-8; 43. 26-44. 12.

13. 24-30. Heuen es lic til an husband  
 That seu god sed apou his land,  
 And quen al folc on slep ware,  
 Than com his fa, and seu riht thare,  
 Darnel, . . .  
 Riht al imang this hosband sede;  
 And quen this sede quarof I mene,  
 Was hey abouen the erthe sene,  
 Than was thar darnel sen imang,  
 That thoht this hosband hine ful strang.  
 Thir hyne said til this hosband,  
 Seu thou noht god sed on thi land,  
 Quethen com darnel that es sen  
 Imang thi corn nou albiden?  
 This hosband ansuerd thaim sone  
 And said, mi fa this ded haues done.  
 Thai asked him yef he wald thaye  
 Suld draw it op. . . .  
 And he ansuerd and said, Naye. . . .

Yef ye draw up the darnel smalle,  
 Ye mai draw up the corn witalle,  
 Bot lates it til heruest stande,  
 And I sal say til men scherande,  
 Gaderes the darnel first in bande,  
 And brennes it opon the land,  
 And scheres sithen the corn rathe,  
 And bringes it unto my lathe.

M. H. 145. 3-146. 16.

24. 7. *See* Luke 21. 10.

## MARK.

1. 4-8. For Sayn Jon was in wildernes  
 And baptized folk in forgifnes  
 Of sin. . . .  
 For mikel folk of a contre  
 That our Godspelles kalles Jude,  
 And of Jerusalems cite,  
 Com of Sain Jon baptized to be.  
 Thai schraf thaim of thair sines clen.  
 And Sayn Jon baptized thaim biden. . . .  
 Wit camel hare was he cledde  
 Wod hony and froit he ete, . . .  
 And said, A stither gom than I  
 Efter me sal com in hy,  
 That es sa menseful and mihty  
 That I me self es noht worthi  
 To les the thuanges of his schon. . . .  
 For I in water baptiz you, . . .  
 For he sal wit the Hali Gaste<sup>1</sup>  
 Baptiz you.

M. H. 10. 5-11. 2.

6. 17-28. The king Herode, wit mikel unriht,  
 Raest his brother his wif, that hiht

<sup>1</sup> Ed. haligaste.

Herodias, and Sain Jon herde, . . .  
And snibbed him of his sinne,  
And bad him that he suld it blinne.  
Quar thoru Herodes, as feloun,  
Did Sain Jon in his prisoun.  
Herodias, als wikke womman,  
Wald that Sain Jon hauid ben slan, . . .  
Forthi scho wald to ded him bring,  
Bot chesoun till him fand scho nan,  
For Herodes, that him hafd tan,  
Sau that he was an hali man, . . .  
For of Sain Jon stod him awe, . . .  
And herd his word wit god wille. . . .  
Herodes mad a fest, and cald  
Princes thar to, and bernes bald. . . .  
Bifor him com a fair yong lasce,  
That Herodias dohter was,  
And tumeled sa wel for alle  
That thar was gedered in that halle,  
That al war payed of hir play,  
And Herodes til hir gan say,  
Quat sa thou wil, thou ask me,  
For freli sal I graunt the. . . .  
Thoh thou, he said, ask haluen dele  
Mi kingirik, I grant it wele.  
This mai ran tille hir moder swithe,  
And bad hir that scho suld hir lithe  
Quat the king hir hauid bed,  
And askid hir moder quat scho red. . . .

Scho ansuerd

And said, Loc that you ask noht  
Bot that Sain Jones hefd be broht  
In a disce bifor the. . . .  
This maiden child ran to the king  
And said, Sir, this es min asking, . . .

Gif me in a disce weued  
 Sain Jon the Baptist heued.  
 Ful ille payed was the king  
 Quen he herd this asking,  
 Him thoht scham igain to kalle  
 That he hauid hiht bifer thaim alle,  
 And for he haid sworn his athe,  
 To wrech that laze thoht him lathe.  
 Forthi he send his queller sounne....  
 For he broht hir als scho hauid said  
 Sain Jones heuid in a disce laid.

M. H. 38. 9-40. 22.

## LUKE.

2. 1-16, 19. In Rom was, als fel auntour,  
 A wonder myhti emperour  
 That hiht Cesar and Augustus....  
 And in his tim ger he telle...  
 Of all this werd the cuntres,  
 And of cuntres the cites,  
 And all the men that war wonand  
 Bathe in borwis and apon land,  
 Sua that ilk man of eld  
 Suld cum til his boru, and gif yeld  
 For himself and for his menyne....  
 And ouer all this werd, thoru and thoru,  
 Com men and wymmen til thair boru....  
 And than was Josep Mari spouse,...  
 And forthi led he hir him with  
 Til Bedhelem imang his kith,  
 To yeld thar that to thaim felle....  
 And... Mari wit child wasse....  
 Bot ar thai war to toun comen,  
 War innes al bifer thaim nomen,  
 Sua that thar was na herberie  
 To Josep and his spouse Marie....

For than com tim Mari mild  
Suld be deliuerd of hir child.  
And son scho deliuerd wasse,  
Scho laid hir son bifor [hyr] asse, . . .  
And hyrdes that woke that ilke nyght  
About thair bestes, sagh<sup>1</sup> a lyght  
Of heuen come lightand thaim aboute,  
And of this lyght thai had a grete doute.  
And an aungell bysyde thaime stode, . . .  
And bad thai sulde haue na radnes.  
Forethi, he sayd, I comen es  
To bryng you bodward of that blys  
That sall glad all this werld, I wys,  
For Crist, God sonne, ryght now  
Ys borne in Bethleem unto zowe. . . .  
I gyf you this to takenynge,  
That ge sall fynd a chylde thar bounden  
In a creke, wit cloutes wonnden.  
When this [was] sayd, aungelles fele  
Loud God wit this aungele,  
And [saide], Blys and yoi in heuin be  
To . . . Gode, . . .  
And als in erthe to man be pees. . . .  
Thare herdes come to Bethleem,  
And fand in chyldebede our Lauedy  
And als so Joseph standand hyr by,  
And the chylde in strethe layde. . . .  
And Mari toke yeme what thai sayd,  
And held in hert thair wordes all.

M. H. 61. 25-65. 5.

2. 22, 25-26, And fell auntour, when Criste was chylde  
28, 34-40. That both Joseph and Mary mild  
Come to the temple, . . .  
And toke yong Jhesu tham wyth. . . .

<sup>1</sup> Ed. saght.



And in the temple fand thai than  
 Seynt Symeon, the olde mane,  
 That had the Haly Gaste hym ynne. . . .  
 He blyssed Joseph and Mary,  
 And [childe] Jhesu that stod hym by,  
 And spake of Crist, [and saide that he  
 Was sett to many a man to be],  
 Bath in rysyng and in fallyng,  
 And in takyng of gaynseying<sup>1</sup>. . . .  
 This chylde, he sayd, ys sett in taken  
 That bes agayn sayd, and forsaken,  
 And sayd,  
 That swerd of sorowe sall thorowe styng  
 Thi sowle. . . .  
 So com thar gangand ane old wyf  
 That was a wydow of haly lyf. . . .  
 And to the folk scho tald that tyme  
 Thynges that suld fall of hym,  
 How he was sent mans bote to be. . . .  
 When Mary and Joseph had done  
 That fell to lawe, thai zode home sone,  
 And wel wex Jhesu thair childe  
 For grace and wysdom hym fullfylde.

M. H. 74. 9-12; 75. 3-12; 76. 1-24. cf. 77. 3-4.

2. 26, 28-30. And Symeon the prest alsua  
 Toc Jesus in his armis tua,  
 And said, Lauerd, nou mai I deye  
 For I se the wit fleysly eye, . . .  
 Goddes awen son and his sand  
 (That stithe igain the fend sal stand),  
 And les mankind. . . .  
 The Hali Gast haued warned him  
 That he suld dey noht ar that tim

<sup>1</sup> Ed. gayn seying.

That he hauid wit his eyen sen  
 This blized barn. . . .  
 Forthi he said, Quen I him seye,  
 Lauerd, in pes nou mai I dey,  
 For thou haues don that thou me hiht,  
 And scheued the self to mi siht.

M. H. 156. 17-157. 10.

2. 34. Symeon . . . said,  
 That Crist to mani man was laid  
 In falling and in rising, bathe. M. H. 93. 11-13.
2. 41-52. Bot quen tim com that thai war won  
 In to Jerusalem to fare,  
 For to mac thair offerand thare.  
 Thider thai yod, . . .  
 And led child Jesus thaim withe  
 Quen he wasse tuelf yer ald. . . .  
 That quen thai hauid don that felle  
 Til Moyses lauh, ham gan thai go,  
 And child Jesus willed them fra.  
 Quen thai him missed, thai him soht  
 Imang thair kith, and fand him noht. . . .  
 Thai turned into<sup>1</sup> the cite,  
 And soht ful gern quar he moht be,  
 And in the tempil fand thai  
 Child Jesus, on the thrid dai,  
 Imang maisteres of the Jowes law. . . .  
 For al thoht thaim of him selcouthe  
 For wisdom that com of his mouthe.  
 And til hir sun said our Leuedy,  
 Sun, qui haues tou mad us sari?  
 Ic and thi fader haues the soht  
 Karful, bot we no fand the noht.  
 And Crist ansuerd and said, Quye  
 Haf ye soht me sa ithenly?

<sup>1</sup> Ed. in to.

Wist ye noht me bihoued in deedes  
 Be bisi in mi fader nedes?  
 And thai wist neuer quat he ment,  
 Bot til his word Mari toc tent,  
 And Crist ham wit his frendes went  
 Til Nazaret, . . .  
 And underlout til thaim was he. . . .  
 And bath till Godd and man he thraf  
 Wit witte and graz. M. H. 107. 10-109. 8.

7. 36-50. Fell auntour that he prayd Crist  
 To eet wit him at his biwist. . . .  
 And son, quen Mari herd telle  
 That Crist suld to the meet thar duelle,  
 Scho com thar Crist him seluen sette,  
 And sua sar than gun scho grede,  
 That wit teres scho wes his fete  
 That scho of hir eyen lete.  
 Scho wiped his feet wit her hare,  
 And kissed thaim wit sueitli suare,  
 And blotned thaim wit smerles suete,  
 That al feled suetnes that thar sete. . . .  
 This Symond. . . .  
 Biheld this womman lufli fare,  
 And thoht that yef Crist war prophet,  
 Him bird wit qua handeles his fet. . . .  
 For sin mas hir unworthi. . . .  
 Crist (wist quat he [thoht], I wis),  
 And said, Symond, tak yem to me,  
 Ik haf sum thing to spek wit the.  
 Simond ansuered and said him tille,  
 Sai on, Maister, quat es thi wille.  
 And Crist sette him ensampel than,  
 And said it was a riche man,  
 This riche man hauid dettours fele. . . .

A man haht him fifty penis,  
 Another an honderet, or the prise,  
 And nauther hauid penis for to yeld.  
 And he kid [thaim] curtaysi and beld,  
 And forgaf thaim thair dette bathe. . . .  
 Quether of this tua lufd him mar?  
 And Symond ansuerd Crist ful yar,  
 And said, He quaym he mar forgafe  
 Wit riht mar lufe sudd til him hafe.  
 And Crist said, You hauid demid riht. . . .  
 I com hider in als uncouthen man,  
 Water to min fet bedd thou nan,  
 And this womman hauis wasced mi fet  
 Wit salt teres that scho gret, . . .  
 And wipid min fet wit hir hare.  
 You kissed me noht sin I com ine.  
 To kis min fet can scho noht blin.  
 Forthi es hir forgiuen hir sin,  
 For mikel luf that scho kidd her in.  
 The les man luues me,  
 The les sin mai him forgiuen be,  
 Bot for hir luf es til me lele,  
 I forgif hir sinnes ful fele.  
 Ga, he said, womman, in pes,  
 For al thi sinnes forgiuen es. M. H. 16. 21-19. 6.

21. 10.                      Kinric sal rohly rise  
 Igain kinric. M. H. 23. 9-10.

21. 25.                      Takeninges sal be don  
 Bathe in the sone and in the mon.  
M. H. 24. 9-10.

21. 27-28,    Than sal Crist cum that men may se  
 30-31, 33. In maistri and in gret pouste.  
 Quen this bigines for to be,  
 Lokes up, and ye may se

That your biing and your pris  
 Ful ner cumen tilward you es. . . .  
 An ensampel gan he schau,  
 And said, Quen ye se lefes spring. . . .  
 Than wat we wel that somer es ner.  
 Als may ye wit on that maner,  
 Quen ye se this takeninges in land,  
 That Crist es ful ner cumand.  
 For heuin and erthe sal pas thar,  
 Bot my word passes neuer mar.

M. H. 22. 11-18. cf. 25. 1-6.

# JOHN.

1. 19-28.

That Jowes thair messenger send  
 Tille Jon the Baptist. . . .  
 Bot first quat he was, askid thai,  
 And he igan to thaim gan sai,  
 Crist that ye sek am I noht. . . .  
 Thai asked yef he war Elye,  
 Or man that couthe of prophecye,  
 And he ansuerd and said nay. . . .  
 Ic am, he said, a criand steuin,  
 I bid you mac the gates euin  
 To Crist, als said saint Ysaye,  
 For Cristes messenger es I.  
 This messagers was Pharisenes, . . .  
 And said, Sine thou ert noht Elye,  
 No Crist, no prophet, sai us quye  
 Baptizes thou tha folc biden? . . .  
 And Sain Jon ansuerid thanne,  
 And you wit water baptiz I,  
 He sal baptiz you gastily:  
 Imang you wonand he isse,  
 Bot ye no know him noht, I wisse.  
 He es Crist, that bifer me  
 (Was Godd, and es, and ai sal be),

He es sa god and derworthi  
That I meself es noht worthi  
Bifor him for to sit on knes  
The binding of his scho to les.  
Betani was cald that land  
Thar Sain Jon was than baptizand.

M. H. 47. 3-49. 6.

1. 29. This es that lamb that I you hiht,  
That dos away this werdes pliht.

M. H. 45. 11-12.

2. 1-11. (Sain Jon telles us a talle  
In our godspel of) a bridale  
That was maked in a cyte  
That hiht Cana Galile. . . .  
And Crist wit his decipeles yare  
Was thider cald, and als thai seet,  
Wine wanted thar thai ete.  
And Mari til Crist mad her mane,  
And said, Sun, win haf thai nane.  
And Crist ansuerd and said thanne,  
Quat es til me and the, wommane? . . .  
Mi tim, he said, com noht yete. . . .  
And seruanz war at this bridale, . . .  
And Mary bad that thai suld do  
Al that Jesus said thaim to.  
Sex feteles of stan war thar stanand,  
Als than was cumand in the land,  
And Crist bad thaim this feteles fille  
Wit water, and thai did son his wille  
And filled thaim of water ilkan.  
And Jesus (blisced thaim on an  
And bad thaim dib thair cuppes alle)  
And ber tille bern best in halle.  
Thai did Crist comandement,  
And bar the wine riht thar he ment.



This wine tasted that bern balde,  
And til him the bridgom he cald,  
And said, Ilc man that makes feste  
Gifes first forthe the win strangest,  
And sithen, quen men dronken ere,  
Than birles he thaim wit waikere;  
For think me ferli that thou  
Held ai thi best win til nou.  
This was the first mihti dede  
Quar wit Crist schewed his Godhed,  
And euer fra that ilke time  
His decipeles troued in hime. M. H. 119. 1-121. 16.

WILLIAM OF SHOREHAM.

JOHN.

20. 29. Oure<sup>1</sup> Lorde hym answerde in thet cas,  
Thou levedest for thou seze me, Thomas, . . .  
Ac, Thomas, ich the telle, y-blessed hy beth  
Tho that on me by-leveth, and naugt me seth.

Mätzner I. 264. 234-239.

<sup>1</sup> Ed. heure.

## THE PRICKE OF CONSCIENCE.

### GENESIS.

1. 27.           And man last made  
Til hys lyknes and semely stature.   P. C. 3. 72-73.  
Ilk man þat here lyves, mare and lesse,  
God made til his awen lyknesse.   P. C. 3. 89-90.  
And made him til his awen liknes.   P. C. 4. 103.
3. 19.   Thynk, man, he says, askes er-tow now,  
And into<sup>1</sup> askes agayn turn sal-tow.  
P. C. 12. 424-425.
6. 3.   My gast, he says, sal noght ay dwelle  
In man, for he is flesshe and felle;  
Hys days sal be for to life here  
And hundreth and twenti yhere.  
P. C. 21. 738-741.
49. 17.   þe Dan . . . sal þe nedder be  
Sittand in þe way, als men sal se,  
And sal byte þe hors by þe hufe harde,  
And mak þe upstegher fal bakwarde.

P. C. 114. 4177-4180.

### EXODUS.

34. 6.   How mercyful and gracyouse God es,  
And how ful he es of gudeness;  
How rightwis God es<sup>2</sup>, and how sothefast.

P. C. 4. 133-135.

### DEUTERONOMY.

4. 9. cf. 15.   Kepe þi saul bysily here.   P. C. 157. 5809.
32. 22.   Fyre es kyndeld in my wreth, says he,  
And sal bryn until ende of helle sal be.

P. C. 178. 6603-6604.

<sup>1</sup> Ed. in to.

<sup>2</sup> Probably added from Ps. 112. 4.

32. 24. I sal send in þe synful, says he,  
þe tethe of bestes that felle sal be,  
With wodenes of þam in-til erthe drawand,  
And of nedders. P. C. 187. 6913-6916.
32. 33. Galle of draguns þair wyne sal be,  
And wenym of snakes þar-with.  
P. C. 182. 6755-6756.

## JOB.

1. 21. Naked . . . first I cam  
Hyder, out of my moder wam,  
And naked I sal turne away. P. C. 15. 514-516.
5. 7. Man es born to travaile, right  
Als a foul es to þe flight. P. C. 16. 542-543.
10. 9. Thyнк, Laverd, þat als þow made me  
Foul erthe and clay here to be,  
Right swa þou sal turne me agayne  
Til erthe and poudre. P. C. 12. 416-419.
10. 20. Now . . . my fon days sere  
Sal enden with a short tyme here.  
P. C. 22. 760-761.
10. 21. Loverd, þat I noght turne away  
Til þe myrke land. P. C. 184. 6825-6826.
10. 22. þar nan ordre wonand es, . . .  
Bot uglynys þat ever mare sal be.  
P. C. 184. 6831-6832.
13. 26. Loverd, þou suffers here. . .  
Be writen bitter syns ogaynes me.  
P. C. 149. 5496-5497.
- Loverd, wil þou waste me to noght  
Thurgh þe syns þat I haf wrought?  
P. C. 155. 5723-5724.
14. 1. Man þat born es of woman  
Lyfand short time to ful-fild es þan,  
Of many maners of wrechednes. P. C. 15. 534-536.

14. 13. Loverd, wha may gif to me, . . .  
 þat þou in helle may hyd me,  
 And cover me, . . .  
 Unto þi wrethe be passed oway.  
 P. C. 138. 5099-5102.
20. 16. þe heved of nedders þat on þam sal fest, . . .  
 þai sal souke þan for threst.  
 P. C. 183. 6772-6773.
21. 26. In pouder sal slepe ilk man,  
 And wormes sal cover hym þan. P. C. 25. 878-879.
24. 19. Fra waters of snawes þe synful sal wende  
 Til þe over mykel hete þat has nan ende.  
 P. C. 180. 6661-6662.

## PSALMS.

6. 5. Lord, . . . þat man es noght  
 In dede, þat of þe here has thoght.  
 P. C. 57. 2082-2083.
9. 13-14. Loverd, . . . þou ert he  
 þat fra þe yhates of dede liftes me,  
 þat I may shew over alle thynges  
 Specialy alle þi lovynges,  
 In þe yhates of doghter Syon. P. C. 59. 2126-2130.
11. 6. Fire and brunstane, and stormes with wynde,  
 A part sal be þar of þair drynk.  
 P. C. 182. 6746-6747.
21. 3. Loverd, on hys heved þou sette ryght  
 A coroune of precieuse stanes dight.  
 P. C. 251. 9325-9326.
25. 7. Loverd, . . . ne mene þou noght  
 Of my freyle unknowynges of thoght.  
 P. C. 155. 5740-5741.
33. 5. þe erthe, . . . es ful of mercy. P. C. 171. 6340.
33. 9. God sayde, . . . and alle was done,  
 He bad, and alle was made sone.  
 P. C. 170. 6274-6275.

36. 3.           He has no wille to fele,  
Ne to understand for to do wele. P. C. 8. 287-288.
39. 12.       Be noght stille, Loverd, . . .  
For I am a commelyng towarde þe,  
And pilgrym, als alle my faders was.  
P. C. 39. 1384-1386.
44. 15.           My schamefulnes. . . .  
Alle day es ogayns me,  
And þe schenschepe of my face  
Salle cover me in ilka place. P. C. 193. 7154-7158.
49. 12.       Man, when he is til worshepe broght,  
Right understanding has he noght;  
He may be likend, and he es lyke þan,  
Til bestes, þat na skylle ne witte can.  
P. C. 17. 604-607.
49. 14.       þai sal be fedde with þe dede. P. C. 181. 6710.  
þe dede þam sal dolefully fede. P. C. 181. 6714.
50. 3.       þe fyre sal brin in his sight, . . .  
And about hym grete tempest sal be.  
P. C. 134. 4939-4940.
50. 4.           He sal bifor hym calle  
þe heven fra aboven, and þe erthe alle,  
For to deme right his folk þat day.  
P. C. 152. 5630-153. 5632.
51. 5.       Lo, . . . als man-kynd es,  
I am consayved in wykkednes,  
And my moder has consayved me  
In syn, and in caytefte. P. C. 13. 452-453.
58. 10.       Ilka ryghtwyse man  
Fulle glad and blyth salle be þan,  
When þai Godes vengeance se.  
P. C. 227. 8443-8446.
75. 2.           When I haf tyme receyved right,  
I sal deme rightwysnes, thurgh might.  
P. C. 156. 5758-5759.



- 81.12. I left þam, . . . out of covert,  
After þe yhernynges of þair hert,  
In þair fyndynges sall þai go.  
P. C. 44. 1578-1580.
- 82.6. I sayd, yhe er Godes alle,  
And Godes sons men salle yhow calle.  
P. C. 223. 8291-8292.
- 82.7. Als men yhe sal digh alle,  
And als ane of þe princes yhe sal falle.  
P. C. 57. 2060-2061.
- 84.10. Better es a day lastand  
In þi halles, þan a thowsand. P. C. 218. 8097-8098.
- 89.1. I salle þe mercyes syng  
Of our Loverd, ay with-uten cesyng.  
P. C. 225. 8355-8356.
- 90.4. Lord, a thowsand yhere  
Bi-for þine eghen . . .  
Es noght bot als yhister-day,  
þat was awhile and es passed oway.  
P. C. 218. 8081-8084.
- 90.5,6. Arely a man passes als þe gres,  
Arely, at þe bygynnyng of þe day,  
He floresshe and passes away;  
At even late he is doun broght,  
And fayles, and dries, and dwynes to noght.  
P. C. 21. 723-727.
- 90.10. If in myghtfulnes four scor yhere falle,  
Mare es þair swynk and sorow with-alle.  
P. C. 21. 754-755.
- 90.15. Loverd, ful glad for þe days er we,  
In whilk þou made us lawe to be,  
In þe yheres in whilk we saw illes.  
P. C. 250. 9311-9313.
- 97.3. þe fir byfor hym, on sere partys,  
Sal ga, and about brine his enemys.  
P. C. 134. 4919-4920.

106. 12-13. In his wordes trowed þai,  
And loved his lovyng als þai couth say,  
But tyte þai had don, and forgat  
His werkes, and thoght na mar of þat.

P. C. 9. 320-323.

106. 24-25. þai trowed noght,  
And groched, and was angred in thoght.

P. C. 9. 301-302.

106. 29. And þai styrd God tyll wreth, . . .  
In þair new fyndynges of vanite,  
And in þam is fallyng many-fold.

P. C. 43. 1556-1558.

119. 64. *See* 33. 5.

139. 17.<sup>1</sup> þi frendes, Loverd, þat honoured þe  
Es mykelle honoured.

P. C. 230. 8541-8542.

# PROVERBS.

2. 19. Alle þase þat tyll helle wendes,  
And in despayre salle be omang fendes,  
Salle never after turne ogayne,  
Ne tak þe ways of lyfe certayne.

P. C. 195. 7239-7242.

22. 15. þe wande, . . . of disciplyne smert,  
Sal chace foly out of þe childes hert.

P. C. 159. 5878-5879.

24. 16. Seven sythes at þe lest o[f] þe day,  
þe ryghtwys falles.

P. C. 94. 3434-3435.

# ECCLESIASTES.

7. 1. Better es þe day of dede  
þan þe day of burthe. . . .

P. C. 60. 2192-2193.

9. 1. For certayn a men what noght, . . .  
Whether he war worthy after his dede  
To hafe luf of God, or hatrede.

P. C. 69. 2516-2519.

<sup>1</sup> Cf. the A. V.

- 11.9. þou yhung man, he glad and blithe,  
 In þi yhoutheðe þat passes swithe,  
 And þat þi hert in gude be stedfast,  
 Whilles þe days of þi youthe sal last,  
 And in þe ways of þe herht ga,  
 And in þe syght of þin eghen twa.  
 And wytt þou for alle þis of youthede,  
 Our Loverd sal þe into þe dome lede.

P. C. 155. 5712-5719.

- 12.1. Thynk, . . . and haf in þi thoght,  
 Of hym þat made þe first of noght,  
 Whilles þou lyffes, ar þe tyme sal be,  
 When he with þe dede sal viset þe.

P. C. 57. 2072-2075.

- 12.13. To drede God, and to do his wille.

P. C. 9. 291.

- 12.14. For ilka thyng þat erred es,  
 Be it gude or ille, mar or les,  
 Man, at þe last day, sal be ledde  
 To þe dome þat es mast dredde.

P. C. 155. 5733-5736.

## ISAIAH.

- 5.20. Wa till yhow þat says with will  
 þat ille es gud, and gud es ill.

P. C. 45. 1614-1615.

- 14.11. Of wormes þi bed salle be,  
 þat salle be strewed thyk under þe,  
 And þi covertoure on þe sene  
 Salle be vermyn fulle felle and kene.

P. C. 188. 6953-6956.

- 30.26. þe son sal be . . .  
 Seven sythe brighter þan it now semes. . .  
 þe mone sal be als bright and clere  
 Als þe son es now þat shynes here.

P. C. 172. 6358-6359; 6362-6363.



## ZECHARIAH.

14. 5. Lo! our Lord sal com til þe dome,  
And alle his halghes sal with him come.

P. C. 139. 5118-5119.

## MALACHI.

4. 6. þai sal turne . . .  
þe fadirs hertes intil þe sons right.

P. C. 122. 4507-4508.

## WISDOM.

2. 1. Men knawes nane,  
þat turned fra helle þat þider was gane.

P. C. 175. 6497-6498.

5. 8-11. What awayld us pryde? . . .  
What rosyng of ryches, or of ryche aray?  
Alle þat pomp . . .  
Es passed oway als a schadow,  
And als messanger bifore rynand,  
And als schypp þat gase in water flowand,  
And als foghel fleghand in þe ayre als wynd,  
Of whase gate men may na trace fynd.

P. C. 191. 7069-7076.

## ECCLESIASTICUS.

7. 36. Thynk on þi endyng day,  
Ay when þou sal any werk bygyn,  
And þan sal þou never mare syn.

P. C. 73. 2659-2661.

9. 13. (Vulg. 20). Knaw þow, . . . þat þe dede es  
Comon to al men.

P. C. 53. 1892-1893.

10. 11. þat when a man  
Sal dighe, he sal enherite þan  
Wormes and nedders. . . .

P. C. 25. 868-870.

41. 1. O þou . . . dede, . . .  
Ful bitter es þe mynde of þe,  
Until þe synful man.

P. C. 54. 1934-1935

## MATTHEW.

6. 24. Na man may serve rightly  
Twa lordes to-gedir, þat er contrary,  
For outhur he sal þet ane<sup>1</sup> hate  
And þet other<sup>2</sup> luf aftir his state,  
Or he sal þet ane<sup>1</sup> of þam mayntayne  
And þet other<sup>2</sup> despyse. P. C. 31. 1104-1109.
10. 8. He says, þat þat yhe haf of grace fre,  
And frely resayved, frely gyf yhe.  
P. C. 161. 5964-5965.
10. 26. Nathyng here swa covered and hydde,  
þat sal noght þan be shewed and kydde,  
Ne swa prive es nathyng þat touches man,  
þat sal noght be knawen þan. P. C. 66. 2408-2411.  
Whar nathyng sal be hid ne laynd. P. C. 162. 5999.
11. 21. Wa til þe, Corozaym, mot com,  
And til þe, Bethsayda, and Capharnaum.  
P. C. 115. 4207-4208.
12. 36. Alswa þai sal yheldé accunt certayne  
Of ilk idel worde spoken in vayne.  
P. C. 153. 5664-5665.
13. 43. þe ryghtwis man salle schyne als þe son.  
P. C. 246. 9152.  
A ryghtwis man salle schyne als bright  
Als þe son dose. P. C. 246. 9154-9155.
13. 49+25. 32. Hys angels þan, aftir his wille,  
Sal first departe þe gude fra þe ille,  
Als þe hird þe shepe dus fra þe gayte.  
P. C. 166. 6132-6134.
16. 19. Alle þat þou byndes in erthe, says he,  
Sal in heven bunden be,  
And alle þat þou lowsens in erthe right,  
Sal be loused in heven bright. P. C. 105. 3850-3852.

<sup>1</sup> Ed. þe tane.    <sup>2</sup> Ed. þe tother.



18. 3. Bot yhe, he sayde, be als a childe, . . .  
Yhe sal noght entre, be na way,  
Hevenryke, þat sal last ay. P. C. 12. 400-403.
18. 18. *See* 16. 19.
19. 28. Yhe þat folowes me here lyfand,  
Sal sitt opou twelf setes, demand  
þe twelf naciou of Israel.  
P. C. 163. 6045-164. 6047.
22. 13 Lat bynd þair hend and þair fete fast,  
And in-to þe utter myrknes þam cast.  
P. C. 194. 7193-7194.
24. 3-5, 7, 12. Says us, cryed þai, of þi commyng  
Som taken, and of þe world endyng.  
Crist als tite answerd þam þan,  
And sayd, Lukes þat yhow desayve na man,  
For many sal com in my name,  
þat sal say þus, Crist I am,  
And many a man þai sal bygile, . . .  
And rewme ogayne rewme, ou þe same  
wyse, . . .  
Sal ryse:  
Pestilences and hungers sal be,  
And erthedyns in many contre.  
And al þis sal be bygynnyng hard  
Of þe sorrows þat sal com afterward.  
Wykkednesse sal wax many falde,  
And charite of many sal wax calde.  
P. C. 110. 4025-4040.
24. 21. In his tyme sal be swylk tribulacion . . .  
For mare parsecucion sal be þan  
þan ever was sythen þe world bygan.  
P. C. 113. 4133, 4137-4138.
24. 22. Bot his days war abreged, . . .  
Foue men fra þan sal save be. P. C. 124. 4575-4576.

24. 27. Als þe levenyng out gas in short tyde,  
Fra þe est, and shewes it in þe west syde,  
Right swa þe commyng of man son sal be.  
P. C. 139. 5126-5128.
24. 29. þe sternes alle . . .  
Fra þe heven sal falle. P. C. 130. 4802-4803.
24. 31. Our Lord yhit þan . . .  
Sal send byfor . . .  
In four partys his angels,  
With þair bemes þat þai sal blaw,  
þat alle þe world sal here and know,  
Alle men þai sal þan upcalle.  
P. C. 135. 4957-4963. cf. 4977-4978.
25. 34-46. þe gude sal be sett on his right hand,  
And þe ille on his lefte syde sal stand;  
þan sal our Loverd say þus þat tyde  
Til þan þat standes on his right syde, . . .  
He sal say þan, Commes now til me,  
My fadir blissed childer fre,  
And weldes þe kyngdom þat till yhow es dight  
Fra first þat þe werld was ordaynd right.  
For I hungerd, and yhe me fedde;  
I thrested, and at drynk yhe me fedde;  
Of herber, grete nede I had,  
Yhe herberd me with hert glad;  
Naked I was, als yhe myght se,  
Yhe gaf me clathes, and clad me;  
Seke I was, and in ful waghe state,  
Yhe visit me, bathe arly and late;  
In prisoun when I was halden stille,  
Til me yhe come with ful gude wille.  
þan sal þe rightwys men þat day  
Til our Loverd answer þus, and say,  
Loverd, when saw we þe hungry,  
And to gyf þe mete war we redy?

And when myght we þe thresty se,  
 And gaf þe drynk with hert fre?  
 When saw we þe nede of herber have,  
 And to herber þe vouched save?  
 When saw we þe naked and we þe cled?  
 And when saw we þe seke and in prison sted,  
 And visited þe with gude wille?  
 Our Loverd sal þan þam answer þus,  
 And say, . . .

Suthly I say yhou, swa yhe wrought,  
 þat ilka tyme when yhe did oght  
 Until ane of þe lest þat yhe myght se  
 Of my brether, yhe did til me.  
 þan sal our Loverd til alle þas say,  
 þat þan on his lefte syde sal stand þat  
 day, . . .

Yhe weryed wyghtes, wende fra my sight,  
 Until þe endeles fire þat es dight  
 Til þe devel, and til his aungels. . . .  
 I hungred, and had defaute of mete,  
 And yhe wald noght gyfe me at ete;  
 I thrested, and of drynk had nede,  
 And yhe wald na drynk me bede;  
 I wanted herber, þat I oft soght,  
 And alle þat tyme yhe herberd me noght;  
 Naked, with-uten clathes I was,  
 And with-uten clathes yhe let me pas;  
 Seke I was, and bedred lay,  
 And yhe visite me nouthur nyght ne day;  
 In prison I was, als wele wyst yhe,  
 And ye wald na tyme com til me.  
 þan sal þai answere, als men sal here,  
 Til our Loverd, and say on þis manere,  
 Loverd, when saw we þe haf hunger or thirst,  
 Or of any herber haf grete brist;

Or naked, or seke, or in prison be,  
 And we na thyng did, ne mynystred to þe?  
 þan sal our Loverd answer ogayne,  
 And say til þam þis wordes certayne,  
 Suthly I say yhou, als falles þar-to,  
 Alle tyme þat yhe wald noght do  
 Til ane of lest þat myne er kydde,  
 Als lang til me yhe noght didde. . . .  
 þe synful with þe devels sal wende  
 Until helle fire, þat never sal slake. . . .  
 Bot þe ryghtwys men . . .  
 Sal wende til blisse, whar lyfe es endeles.

P. C. 166. 6140-169. 6241.

24. 42. I hungerd, and yhe me noght fedde,  
 I thrested, and yhe me na drynk bedde.

P. C. 156. 5770-5771.

#### MARK.

4. 22. *See* Matthew 10. 26.

9. 44, 46, 48. þair vermyn salle never dighe, says he,  
 Ne þair fyre salle never slekend be.

P. C. 187. 6925-6926.

13. 25. *See* Matthew 24. 29.

13. 27. *See* Matthew 24. 31.

#### LUKE.

1. 37. þat na-thyng til hym impossibel may be.

P. C. 170. 6281.

8. 13. Til a tyme, he says, some trowes a thyng,  
 And passes þar-fra in þe tyme of fandying.

P. C. 9. 313-314.

8. 17. *See* Matthew 10. 26.

14. 11. He says, Wha-swa here lawes him ryght,  
 He salle be heghed, in heven bryght.

P. C. 229. 8505-8506.

16. 13. *See* Matthew 6. 24.

16. 23-24. When þe ryche man þat in helle sat lawe,  
 Lazar in Abraham bosom sawe,  
 He cryed til Abraham, and prayed with-alle,  
 þat a drope of calde water mught falle  
 Til his tung, fra Lazar fynger ende.

P. C. 84. 3062-3066.

17. 26-30. Als was done in þe days of Noe,  
 Right swa mans son sal com. . . .  
 Men ete, and drank, þan, and war glade,  
 And wedded wyfes, and bridalles made,  
 Until þe day, namly, þat Noe  
 Went in-to þe shippe þat made he,  
 And sodanly come þe flode þat tyde  
 And fordid alle þe world swa wyde.  
 Alswa in þe days of Loth byfelle,  
 Men ete, and drank, shortly to telle,  
 Ilkan with other, and salde, and boght,  
 And planted, and bygged, and houses wroght,  
 And þat day, þat Loth yhed out of Sodome,  
 Sodanly Goddes vengeance come;  
 It rayned fire fra heven, and brunstane,  
 And tynt al þat þare was, and spard nane,  
 Ryght þus sal falle, als men sal se,  
 þe day man son sal shewed be.

P. C. 131. 4839-132. 4856.

18. 14. *See* 14. 11.

21. 18. Na hare sal perishe, ne faile, . . .  
 þat falles on þe heved for to be.

P. C. 136. 5007-5008.

21. 25-27. Takens sal be in þe son and in þe mone,  
 And in þe sternes, þat in heven men may ken,  
 And in erthe sal be grete thrang of men,  
 For þe mengyng of þe noys of þe se,  
 Of þe flodes, þat þan sal be.  
 And men sal wax dry in þat dyn  
 For drede, and for lang bydyng þar-in,

þat til al þe world sal com, says he.  
For þe myghtes of heven sal þan styrd be,  
And þai sal se þe son of man  
Comand doun in cloudes þan,  
With his grete myght and mageste.

P. C. 128. 4702-4712.

### JOHN.

1. 3. Alle thyng thurgh his myght made he,  
For with-uten hym myght nathing be.

P. C. 2. 43-44.

5. 22-23. God has gyfen til his son, . . .  
Alle þe dome þat gyven sal be,  
þat men honour þe son ryght  
Als þai honour þe fadir ful of myght.

P. C. 142. 5249-5252.

10. 16. He says, Alle folkes to fald sal falle,  
And a hirde sal be to kepe þam alle.

P. C. 126. 4637-4638.

14. 2. He says, wonyng-stedes er many  
In þe hows of my fader, God alle-myghty.

P. C. 236. 8785-8786.

### ACTS.

1. 7. It falles noght yhow know þe time prive  
þat þe fadir has sette in his awen pouste.

P. C. 127. 4659-4660.

1. 11. Ihesu Crist þat here es uptane,  
Fra yhow, til heven, with flessch and bane,  
Swa sal he com at þe world ende,  
Als yhe saw hym up in-til heven wende.

P. C. 139. 5142-5145.

And in swilk fourme als he stey up þan,  
He sal com doun.

P. C. 139. 5134-5135.

### ROMANS.

2. 12. þas þat with-uten lawe uses syn,  
With-uten law sal perysshe þar-in.

P. C. 164. 6071-6072.



## 1 CORINTHIANS.

2. 9. þan salle mare ioy be in heven  
 þan hert may thynk, or tong kan neven,  
 Or ere may here, or any eghe se.

P. C. 210. 7783-7785.

Eghe moght never se, ne ere here,  
 Ne in-tylle mans hert com þe joys sere  
 þat God has ordaynd þare, and dyght,  
 Tylle alle þat here lufes him ryght.

P. C. 210. 7793-7796.

þan salle ilk man have ma ioyes in heven  
 þan hert may thynk, or tong kan neven.

P. C. 232. 8633-8634.

12. 12. We er alle als a body  
 þat has diverse lysms many. P. C. 160. 5926-5927.

## PHILIPPIANS.

1. 23. I yhern . . . be loused away  
 Fra þis life, and be with Crist ay.

P. C. 60. 2182-2183.

## 1 THESSALONIANS.

4. 16-17. Our Lord sal come doun fra heven,  
 In Goddis byddyng, and archaungel steven,  
 And in þe son of Goddes awen beme, . . .  
 And þai þat er dede in Crist þan,  
 Sal first uprise, ilka man.  
 And sythen we, on þe sam manere,  
 þat now lyves, and er left here,  
 Sal þan with þam in cloudes be ravyste  
 Up in-to þe ayre for to mete Criste,  
 And swa with our Lorde ay sal be,  
 Fra þat tyme forward.

P. C. 137. 5042-5043. cf. 5025-5027.

## 2 TIMOTHY.

4. 1. Whar Crist sal deme bathe qwik and dede.

P. C. 108. 3981.

HEBREWS.

13. 14. Na syker wonnyng-sted here haf we,  
Bot we seke ane, þat sal ay be. P. C. 38. 1372-1373.

JAMES.

4. 4. Wha-so þe werldes frend wil be,  
Goddess enemy þan es he. P. C. 31. 1116-1117.

1 PETER.

4. 10. Ilk man þat grace has here,  
Als he resayves grace, on þe same manere,  
Suld he it ministre and frely bede  
Til ilkan other þat þai of<sup>1</sup> has nede.  
P. C. 161. 5956-5959.

4. 18. If þe rightwys man . . .  
Sal unnethes þan saved be,  
þe synful and þe wykked man  
Whyderward sal þai wend þan?  
P. C. 146. 5398-5401.

1 JOHN.

2. 15. Lufes noght þe world here, . . .  
Ne þat, þat yhe in world may se.  
P. C. 31. 1124-1125.
3. 2. Right swa men salle se God als he es.  
C. P. 221. 8221.

REVELATION.

1. 15. His fete er like latoun bright,  
Als in a chymne brynnand light.  
P. C. 119. 4367-4368.
6. 10. Haly Loverd, sothefast and gude,  
How lange sal be ar þow venge our blude,  
Of our enemys þat in erthe duelles?  
P. C. 150. 5532-5534.

<sup>1</sup> þarof?

6. 15-16. Kynges of þe lande and princes sere,  
 And cheftayns þat er under þam here,  
 And riche men of divers cuntre,  
 And strengthy men, and bond and fre,  
 In caves þai wald þan hyde ilkan,  
 And in craggess, and in roche of stan,  
 And sal say til montayns and roches þus,  
 Fal opon us now, and hyde us  
 Fra þe face of hym þat syttes in throne,  
 And fra þe wrethe of þe lamb. P. C. 138. 5072-5081.
9. 6. Yherne þai sal to dighe fra þair wa,  
 And þe ded sal ay fle þam fra. P. C. 181. 6725-6726.  
 þe ded . . .  
 Salle ay þan fle fra þam-ward. P. C. 196. 7280-7281.  
 þai sall yherne . . . to deghe ay,  
 And þe ded salle fle fra þam oway.  
 P. C. 199. 7390-7391.
11. 3. þai sal preche . . .  
 A thousand and twa hundreth days  
 And sexti. . .  
 þai sal be . . .  
 In harde hayres clende, and in sekkes.  
 P. C. 123. 4523-4525, 4529-4530.
11. 8-12. þan sal þair bodys . . .  
 In þe stretes ligg stille thre days  
 And an half, oboven erthe, namly,  
 For na man sal þam dur biry, . . .  
 þair enemys, when þai er slayn,  
 Of þair dede þai sal be fayn.  
 When þai haf liggen dede on þis wyse  
 Thre days and an half, þai sal ryse,  
 And þan þair enemys a voce sal here,  
 Until þam spek on þis manere,  
 (Ely and Ennok), steyes up bathe. . .

And als tyte, when þai haf herd þis steven,  
In a cloude þai sal stey up til heven,  
þat alle þe pople þan sal se;  
A grete wondre tyl þam þat sal be.

P. C. 125. 4545-4562.

12. 4.           With his tayle he droghe don even  
þe thred part of þe sternes of heven,  
And into þe erthe sent þam ryght.

P. C. 120. 4419-4421.

14. 13.       Blessed be alle þas þat in body  
Dighes here in God Alle-myghty.

P. C. 61. 2200-2201.

14. 14.       Lo! our Lorde sal shew hym þan  
On a whyte cloude.

P. C. 140. 5177-5178.

21. 2.       I saw . . . þe haly cete  
Of Ierusalem, . . .  
Comand doun fra heven bryght  
Of God Allemyghty, rychely dyght,  
Als bryde, made fayre tylle hir brydegome.

P. C. 237. 8796-8799.

## ROLLE'S PROSE TREATISES.

### EXODUS.

- 20.7. þou sall noghte take þe name of God in  
vayne. P. T. 10. 4-5.
- 20.8. Vmbethynke the þat þou halowe þi halydaye.  
P. T. 10. 21-22.
- 20.12. Honoure thy fadyre and þi modyre.  
P. T. 10. 31-32.
- 20.14. Thou sall be na lichoure. P. T. 11. 10.
- 20.15. Thou sall noghte do na thyfte. P. T. 11. 14-15.
- 20.16. Thou sall noghte bere false wyttnes agaynes  
thi neghteboure. P. T. 11. 22-23.
- 20.17. Thou sall noghte couayte þe hous . . . of þi  
neghtbour. . . . Thou sall noghte couayte þi  
neghteboours wyfe, ne his seruande, ne his may-  
den, ne mobylls of his. P. T. 11. 26-27, 30-32.

### LEVITICUS.

- 6.12-13. Fyre, he sayse, sall bryn in myne antir, and  
þe priste rysande at morne sall putt undire  
stykkys, þat it be noghte qwenched. P. T. 31. 34-36.

### DEUTERONOMY.

- 4.24. Oure Lorde es fyre wastande. P. T. 32. 21.
- 5.11. *See* Exodus 20. 7.
- 5.12. *See* Exodus 20. 8.
- 5.16. *See* Exodus 20. 12.
- 5.17. *See* Exodus 20. 13.
- 5.18. *See* Exodus 20. 14.
- 5.19. *See* Exodus 20. 15.
- 5.20. *See* Exodus 20. 16.
- 5.21. *See* Exodus 20. 17.

PSALMS.

5. 11-12. All sall joye þat lufes þi name, for þou salle  
blysse þe ryghtwyse. P. T. 3. 21.

PROVERBS.

25. 27. Raunsaker of þe myghte of Godd and of his  
maieste . . . sall be ouerlayde and oppreside of  
hym-selfe. P. T. 42. 7-9.

THE SONG OF SOLOMON.

1. 3. Oyle owt-zettide es thi name. P. T. I. I.  
5. 1. Mi frendes, ete ze, and my derlynges, be ze  
drunkyn. P. T. 45. 11.

JOEL.

2. 32. Ilke man . . . þat in-calles þe name of Godd, . . .  
he sall be safe. P. T. 43. 6-8.

ECCLESIASTICUS.

24. 21. That ettys, me gitt hungres thaym, and þay  
þat drynkes, me gitt thristes thaym. P. T. 3. 30-31.

MATTHEW.

4. 10. Thy Lorde God þou sall loute, and til hym  
anely þou sall serue. P. T. 9. 16-17.  
14. 23. He . . . went into disserte vpon the hilles, and  
continued alle night in prayers alone. P. T. 25. 13-15.  
15. 8. We honour God with oure lippys, and oure  
hertys erre ferre fra Hym. P. T. 10. 16-17.  
19. 19. His neghteboure hym awe to lufe als hym  
selfe. P. T. 11. 33.  
22. 39. *See* 19. 19.

LUKE.

12. 49. I am cumene, he saise, for to send fyre . . .  
intill erthe, and whare-to þat it suld bryne.  
P. T. 32. 28-29.



## JOHN.

- 14.2. In my fadir house erre many sere dwellynges.  
P. T. 44. 35.

## 1 CORINTHIANS.

- 15.46. Bodely wirkyngis goth before, and gostely  
comyth aftir. P. T. 20. 14-15.

## 2 CORINTHIANS.

- 5.6-8. Als longe als we ere in þis body, we ere pil-  
grymes fra oure Lorde.... We go by trouthe,  
noghte by syghte.... We dare and hase gud  
will to be absent fra þe body, and be present  
to Godd. P. T. 34. 18-22.

## COLOSSIANS.

- 2.9. þe Godhede was anede fully to þe manhede in  
þe saule of Ihesu, and so . . . duellide in þe body.  
P. T. 38. 16-17.

## HEBREWS.

- 12.29. *See* Deuteronomy 4. 24.

## ROLLE'S LAMENTATIO ST. BERNHARDI.<sup>1</sup>

### MATTHEW.

27. 51-52. þat day þe sonne les hire liht,  
þe temple clef, þe eorþe quok,  
þe dede arisen to lyue, apligt!

L. 90. 126-128.

### LUKE.

23. 18. Whon þei criede wel faste in on,  
Do Jesu on þe croos ful zare,  
And dilyuere vs Barraban.

L. 95. 250-252.

### JOHN.

19. 28-29. He þursted . . . and gon to crie;  
To giuen him drinke þei þoghte þo, . . .  
Eysel and galle þei mengeden also,  
Wiþ a sponge þei brougt hit an hize.

L. 105. 506-510.

19. 34. þei token hym a launce good,  
And sette hit to (my sone) syde, . . .  
þe water and þe rede blod  
Ron doun.

L. 109. 617-618, 621-622.

<sup>1</sup> *Englische Studien* 8. 85-114.

## THE AYENBITE OF INWYT.

### GENESIS.

2. 9. God zette paradys erþlich uol of guode trawes  
and of frut, and amydde zette a trau þet me  
clepeþ þet trau of lyue. A. I. 95. 11-14.
16. 8. Agar, he zayde, huannes comst þou? Huyder  
gest þou? A. I. 129. 11-12.
19. 24. He dede rine uer berninde, and bernston  
stinkende ope þe cite of Sodome and of Gomorre.  
A. I. 49. 32-33.
19. 26. Lottes wyf lokede behinde hire . . . and þer-  
uore hi wes ychanged in-to an image of zalt.  
A. I. 242. 6-8.
34. 1-2. Iacobbes dozter, þo hi yede muzi uor bysi-  
hede uor to ysy þe wymen of þe contraye, huer  
þet hi wes, hi wes y-rauissed of þe princes zone  
of þe cite, and uorlaye. A. I. 231. 31-32.

### EXODUS.

3. 13-14. Lhord, zayde Moyses, yef me akseþ huet is  
þi name, huet ssel ich zigge? Ich am þet am,  
zayde God. A. I. 103. 13-14.<sup>1</sup>
20. 3, 5. þou ne sselt habbe God bote me, ne worssipe,  
ne serui. A. I. 5. 18-19. cf. 17-18a.
20. 7. þou ne sselt nime Godes name in ydel.  
A. I. 6. 11-12.
20. 8, 10-11. Loke þet þou halgi zane day of þe sabat; . . .  
þou ne sselt do ine þe daye of þe sabat . . . þine  
workes. . . . þine ssepere . . . him restede þane  
zeuende day, of workes þet he hedde ymad ine  
þe zix dayes . . . ine huichen he made the wordle.  
A. I. 7. 3-4, 8-9.

<sup>1</sup> For a paraphrase of vv. 2, 10, see App. 2.

- 20.12. Worþssipe þine uader and þine moder, uor  
þu sselt libbe þe lenger ine yerþe. A. I. 8. 1-2.
- 20.13. þou ne sselt slaze nenne man. A. I. 8. 17-18.
- 20.14. þou ne sselt do non hordom. A. I. 9. 5-6.
- 20.15. þou ne sselt do none þiefþe. A. I. 9. 20-21.
- 20.16. þou ne sselt zigge none ualse wytnesse aye  
þine emcristen. A. I. 10. 3-4.
- 20.17. þou ne sselt naȝt wylni þine neyȝbores wif; . . .  
þou ne sselt naȝt wylni þing þet is þine nixte.  
A. I. 10. 19-20; 11. 5-6.
- 23.15. þou ne sselt naȝt sseawy þe beuore me ydel-  
honded. A. I. 218. 21-22.
- 34.20. See 23. 15.

### LEVITICUS.

- 11.44. Byeþ holy, uor ich am holy. A. I. 235. 24.
- 16.3-4. þo God het to Aaron . . . þet alle his children  
weren ycloþed ine linene kertles, and y-gert aboue  
mid huite linene gerdles. A. I. 236. 13-16.

### DEUTERONOMY.

- 5.7, 9. See Exodus 20. 3-4.
- 5.11. See Exodus 20. 7.
- 5.12-14. See Exodus 20. 8.
- 5.16. See Exodus 20. 12.
- 5.17. See Exodus 20. 13.
- 5.18. See Exodus 20. 14.
- 5.19. See Exodus 20. 13-15.
- 5.20. See Exodus 20. 16.
- 5.21. See Exodus 20. 17.

### JOB.

- 1.21. Al naked he com, and al naked he ssel guo.  
A. I. 215. 36.
- 7.1. þet lyf of man one þe erþe is ase knyȝthod.  
Vor mannes lyf ine þe erþe is ase borgeysye.  
A. I. 161. 33-34.

29. 16. God is þe uader to þe poure. A. I. 138. 26.  
 30. 19. Huet am ich bote esssse and spearken.  
 A. I. 137. 14.

## PSALMS.

6. 6. Ich zuynke and trauayli ine mine zykinges, and  
 wille wesse eche nigt mi bed and mine couche  
 mid mine teares. A. I. 171. 10-11.  
 10. 7. Þe mouþ of þe enuious is uol of corsinge, and  
 of biterhede, an of bezuykyng. A. I. 27. 36-28. 1.  
 18. 25-26. Þou sselt by holy mid þe holy, and poure  
 mid þe poure. A. I. 205. 26-27.  
 22. 6. Ich am . . . a lite werm, and no man.  
 A. I. 215. 29-30.  
 28. 2. Lhord God, yhyer mine bene and mine rearde  
 þet ich grede to þe. A. I. 211. 30-31.  
 31. 19. O God, hou is nou grat þe mochelhede of  
 þine zyuetnesse þet þou lokest to þine seruinde,  
 and yetst to þine uryendes. A. I. 93. 8-10.  
 32. 5. Ich wylle me ssriue, and ich wille zigge alle  
 mine zennes aye me. A. I. 175. 6-7.  
 33. 22. Lord haue merci of me, uor min herte hopeþ  
 ine þe. A. I. 207. 33-34.  
 37. 4. Al þe wylninge of þe herte ssole be uoleld.  
 A. I. 247. 31-32.  
 39. 1. Do . . . guod bridel ine þine mouþe, and nim  
 hede þet þou ne ualle be þine tonge be-uore  
 þine uo þet þe asspieþ. A. I. 255. 23-26.  
 Ich sette guode lokinge to þe mouþe aye mine  
 you. A. I. 256. 1-2.  
 39. 5, 11. Ine him is alle manere ydelnesse. A. I. 165. 2.  
 41. 1. Y-blissed is þe ilke þet onderstant to þe poure.  
 . . . God him wyle deliuri, in þe kueade daies, of  
 his yuo. A. I. 198. 5, 7-8.  
 45. 13. Al þe blisse of þe kinges dogter of blisse . . .  
 is wyþ-inne. A. I. 229. 12-14.

69. 1. Lhord, y-wyte me uram þe peril of weteris þet  
is niez y-guo in-to mine herte. A. I. 212. 12-14.  
69. 33. He y-herþ þe benes and þe wyllles of þe poure.  
A. I. 138. 23.  
111. 10. Drede is beginnunge of wysdom. A. I. 119. 24-25.  
141. 2. Lhord, mj bene bi ydigzt beuore þe ase þet stor.  
A. I. 211. 17.

PROVERBS.

3. 28. Ne zay nagt to þine urende, guo and com  
ayen to morge, and þanne ich wyllle þe yeue;  
huanne þou him migt an haste yeue. A. I. 194. 12-15.  
6. 27. Non ne may þet uer ine his bosme hede þet  
his robe ne berne. A. I. 163. 20-21.  
11. 14. þer no guod red ne ys, þet yolk to-ualþ and  
is al onzauwed, ac hi is wel yholpe<sup>1</sup> huanne þer  
is moche guod red wyþinne. A. I. 184. 10-12.  
12. 15. Hit þingþ to þe fole þet he is ine rizte waye,  
ac þe wyse zayþ on red is to zigge. A. I. 184. 34-35.  
14. 31. þe ilke worþssipeþ wel God oure Lhord þet  
deþ guod to þe poure. A. I. 188. 18-19.  
16. 32. And betere is worþ þet . . . huo þet ouercomþ  
wel his herte, þanne þe ilke þet nimþ . . . cites.  
A. I. 149. 29-32.  
17. 14. Huo þet let guo þet weter, . . . he is ofte cause  
of strif. A. I. 255. 18-20.  
17. 27. þe wyse and pe wel ytozte tempref and  
mesureþ his wordes. A. I. 254. 33-34.  
24. 16. Zeue ziþe<sup>2</sup> a day ualþ þe guode man. A. I. 74. 21.  
24. 30-31. Ich wente . . . be þe uine and be þe ueldes  
of þe fole sleuuolle, and isez þet al hi weren  
uolle of nettlen and of þornes. A. I. 156. 25-28.  
25. 23. þe norþene wynd to-þraup þe raynes, and þe  
lourinde chiere þe wordes of þe missiggere.  
A. I. 256. 25-27.

<sup>1</sup> Ed. wely-holpe.

<sup>2</sup> Ed. zeueziþe.



28.14. Y-blyssed he is þet alneway is dreduol.

A. I. 159. 1-2.

29.18. Hi byeþ yblyssed þo þet hyse healdeþ.

A. I. 97. 21.

### ECCLESIASTES.

1.2. Ydelnesse, ydelnesse, ydelnesse, and al þet ich  
izi is ydelnesse.

A. I. 164. 33-34.

1.18. Huo þet mest can, . . . þe more heþ zorge to  
his herte, and tyeares and wepinges.

A. I. 160. 35-161. 1.

9.8. Ywyte þe . . . þet þin heued ne by naȝt wiþoute  
oyle.

A. I. 186. 26-27.

10.13. þe beginnyng of þe kuead tonge is folie, and  
þe ende to kuead errour.

A. I. 70. 12-13.

### THE SONG OF SOLOMON.

2.2. My lemman is ase þe lylve amang þe þornes.

A. I. 230. 8-9.

4.12. My zoster, my lemman, þou art a gardin besset  
myd tuo sseteles.

A. I. 94. 27-29.

### ISAIAH.

1.15. Huanne þe multepliest þine benes, ich nelle  
none y-here, uor þine honden byeþ al blody.

A. I. 218. 2-3.

11.1. A yerd ssel guo out of þe rote of Yesse.

A. I. 95. 33-34.

Of þe rote of lesse ssel guo out a yerd þet  
ssel bere þet flour.

A. I. 118. 32.

33.17. Hi lokeþ ope þe erþe uram uer.

A. I. 143. 8.

He yzigþ þe wordle uram uer.

A. I. 164. 25.

38.15. Ich wylle beþenche alle mine yeres ine biter-  
nesse of mine zaule.

A. I. 172. 27-28.

61.3. Ich wylle . . . vile of blisse uor wepinge.

A. I. 93. 22-23.

JEREMIAH.

- 9.21. þe wyndowes huerby comþ in þe dyaþ ofte to  
þe zaule. A. I. 154. 23-24.

LAMENTATIONS.

- 3.41. Arere we oure herten and oure honden to God.  
A. I. 217. 31-32.

HOSEA.

- 6.6. Ich wille . . . merci and nazt sacrifice.  
A. I. 187. 13-14.

TOBIT.

- 4.8. Yef þou hest ynoz of guode, yef largeliche, and  
yef þou hest lite, of þo litle yef gledliche.  
A. I. 187. 6-8.

Yef þou hest moche guod, yef largeliche, and  
yef þou hest lite, yef þerof bleþeliche. A. I. 195. 20-22.

- 4.18. Zech euremo red of wyse men. A. I. 184. 9-10.  
12.8. þe bene is guod huanne hi þeþ mid hire  
elmesse and uestinge. A. I. 217. 19-20.

WISDOM.

- 11.20. Ine alle ssenþes heþ God yzet rizte mesure.  
A. I. 249. 29-30.

ECCLESIASTICUS.

- 4.3. Ne leng nazt þine yef þe uram þe nyeduolle.  
A. I. 194. 15-16.  
5.7. Ne abyð nazt þe to wende to God, ne zech  
nazt to lenge ne beuly, and nazt ne uerste uram  
daye to daye. A. I. 173. 15-17.  
8.17 (Vulg.). Ne akse no red at foles, uor hi ne  
louieþ bote þet ham likeþ. A. I. 184. 14-15.  
18.7. Huanne hi habbeþ al asummed, þanne uerst  
ham þingþ þet hit is al to aginne. A. I. 168. 33-34.  
21.25. þe wordes of þe wyse byeþ y-weze ine þe waye.  
A. I. 255. 5-6.

Do . . . þine wordes ine waye. A. I. 255. 23-24.

- 28.25. Do to þine mouþe a dore and a loc, and to  
þine wordes a waye and a yok. A. I. 255. 26-28.

## MATTHEW.

- 3.12. Oure Lhord ssel uanni his corn ate daye of dome, . . . and ssel þrawe þet chef in-to þe uere, and þet corn in-to þe greynere. A. I. 139. 33-140. 1.
- 4.3. He him zede þet he ssolde maki of stones bread. A. I. 249. 14-15.
- 5.3-9. Yblissed byeþ þe poure of goste, uor þe kingdom of heuene is hyre. Yblissed byeþ þe mylde, uor hi ssole by lhordes of þe erþe. Yblissed byeþ þo þet hyer wepeþ, uor hi ssole habbe þet confort of God. Yblissed þo þet habbeþ hunger and þorst of rigt, uor hi ssol by uoleld. Yblissed byeþ þe merciuolle, uor hi ssole uynde merci. Yblissed byeþ þe clene of herte, uor hi ssole yzi God aperteliche. Yblissed byeþ þe paysyble, uor hi ssole by ycleped Godes zones. A. I. 96. 26-34.
- 5.3. þe poure of gost byeþ y-blissed; . . . þe kingdom of heuene is hare. A. I. 144. 9-10, 16.  
 Y-blissed byeþ þe poure of gost. A. I. 133. 26.  
 þe poure of sprit byeþ y-blissed, vor þe riche of heuene is hare. A. I. 241. 28-29.
- 5.4. Yblissed byeþ þo þet wepeþ, uor hy ssole by comforted. A. I. 160. 25-26.  
 þise byeþ arigt yblissed þet guo wepeþ, uor hi solle by y-conforted. A. I. 161. 16-18.
- 5.6. Yblysseþ byeþ þo þet habbeþ hunger and þorst of rigtuolnesse. A. I. 162. 32-33.  
 þe ilke byeþ yblissed þet habbeþ hunger and þorst uor rigtuolnesse. A. I. 163. 5-6.  
 Yblisseþ byeþ þe ilke þet of þise rigtuolnesse habbeþ hunger and þorst. A. I. 163. 15-16. cf. 164. 12-13.  
 Yblessed byeþ þo þet habbeþ hunger and þorst of rigtuolnesse. A. I. 169. 16-17.  
 Yblissed byeþ þo þet habbeþ hunger and þorst of rigtuolnesse. A. I. 183. 22-23.

5. 7. Yblissed byeþ þe merciulle, uor his ssole habbe merci.  
A. I. 198. 30-31.

5. 8. Yblissed byeþ þo þet byeþ clene of herte, uor hi ssole ysy God ine him-zelue ase<sup>1</sup> he is.  
A. I. 201. 7-8.

Yblissed hi by þe clene of herte, uor hi ssole yzy God.  
A. I. 201. 36-202. 1.

Yblissed byeþ þe clene of herte, uor hy ssole clyerliche ysy God.  
A. I. 243. 26-27.

Hi byeþ yblissed þe clene of herte, . . . uor . . . hi zyez God.  
A. I. 243. 36-244.

5. 9. Hi byeþ yblissed þe paysible, uor hi solle by y-cleped Godes zones.  
A. I. 261. 4-6.

5. 28. Huo þet zigþ ane wyfman and wylneþ his ine herte, he heþ y-zenezed ine hyre ine his herte.  
A. I. 11. 1-3.

5. 34-36. Þet me ne zuerie, ne by þe heuene, ne by þe erþe, ne by oþre ssepþe.  
A. I. 6. 14-15.

5. 45. Makeþ þe zonne ssine ope þe guode and ope þe kueade.  
A. I. 188. 6-7.

6. 3-4. Huanne þou dest elmesse, ne wyte naht þi left hand huet deþ þi riht hand, zuo þet þin elmesse by y-hed, and þi uader of heuene þet izygt þin hedinge, hit þe halt.  
A. I. 196. 5-8.

6. 6. Huanne þou sselt bidde God, . . . ssete þe dore ope þe, . . . and zuo bide þine uader of heuene ine halke.  
A. I. 210. 16-20.

6. 9-13. Vader oure þet art in heuenes, y-halged by þi name. Cominde þi riche. Y-worþe þi wil ase ine heuene and ine erþe. Bread oure eche<sup>2</sup> dayes yef ous to day. And uorlet ous oure yeldingēs ase and we uorleteþ oure yelderes. And ne ous led naht in-to uondinge, ac vri ous uram queade. Zuo by hit.  
A. I. 262. 23-28.

<sup>1</sup> From 1 John 3. 2.

<sup>2</sup> Ed. echedayes.

- 6.9. Vader oure þet art ine heuene. A. I. 99. 26-27.  
 Vader oure þet art ine heuene. A. I. 103. 4.
- 6.11. Oure bryad of eche daye yef ous to day.  
 A. I. 110. 13.
- 6.12. Uoryeue oure misdedes ase we uoryeueþ to  
 ham þet ous mis-doþ. A. I. 113. 15-16.  
 Uoryef ous oure dettes ase we uoryeueþ oure  
 dettours. A. I. 113. 18.  
 Voryef ous oure misdedis ase we uoryeueþ to  
 ham þet ous habbeþ misdo. A. I. 114. 5-7.  
 Uoryef ous oure misdedes ase we doþ to ham  
 þet ous habbeþ misdo. A. I. 115. 35-36.
- 6.13. Ne led ous nazt in-to uondinge. A. I. 116. 8.  
 Ne led ous nazt into uondinge. A. I. 117. 24-25.  
 Deliure o[u]s of þe kueade. A. I. 118. 3.
- 6.15. Vor yef we ne uoryeueþ to ham þet ous habbeþ  
 mi[s]do, God ne uoryefþ nozt ous oure misdedes.  
 A. I. 114. 7-8.
- 6.22-23. Yef þine ege is simple and clene, al þi bodi  
 ssel by clyer and brigte. And yef þin ege is  
 wycked and dym, al þi bodi ssel by þyestre and  
 dim. A. I. 159. 8-11.
- 6.33. Verst ocseþ Godes riche and his rigtuolnesse,  
 and alle þise timliche þinges þou sselt habbe to  
 auontage. A. I. 209. 20-21.  
 Biddeþ uerst Godes riche and his rigtuolnesse.  
 A. I. 209. 34.
- 7.3. Y-zyeþ þet mot ine þe oþres ege, and ne yzyeþ  
 nazt þane refter ine hire ogene ege. A. I. 175. 11-13.
- 7.6. þet we ne þrauwe nazt oure preciou<sup>1</sup> stones  
 to-uore zuyn. A. I. 152. 36.
- 7.8. Huo þet acseþ, he nimþ, and huo þat zekþ, he  
 vint, and huo þet clepeþ, God him openeþ.  
 A. I. 207. 36-208. 1.

<sup>1</sup> Ed. pre-ciouse.

- 7.12. þet þou ne do to oþren þet þet þou noldest  
þet he þe ne dede.<sup>1</sup> A. I. 146. 34-35.
- 8.25. Sire, y-wyte ous, uor we spilleþ. A. I. 212. 16.
- 10.22. Huo þet blefþ al to þe ende, he ssel by borge.  
A. I. 168. 29.
- 11.25. Uader, ych yelde þe þonkes and heriynges þet  
þise þinges y-hed and y-hole hest to þe wyse,  
and hise hest y-sseawed to þe milde. A. I. 139. 1-3.
- 11.29. Lyerneþ of me . . . uor to by milde of herte  
ase ich am, and þou sselt uinde reste to þine  
zaule. A. I. 133. 27-28.
- 12.32. Huo þet zenezþ aye þane Holy Gost, he ne  
ssel neure habbe merci ine þise wordle, ne ine  
þe oþre. A. I. 28. 31-32. cf. 29. 20-23.
- 12.34. Vor be þe mochelhede of þe herte þe mouþ  
spekþ. A. I. 203. 36-204. 1.
- 12.36. Of eche ydele worde þe behoueþ yelde scele  
to him ate daye of dome. A. I. 134. 32-34.
- 12.47-48, 50. Sire, þi moder and þi cosyn þe akseþ.  
He ansuerede, Huo ys my moder, and huο byeþ  
myne cosynes? Huο þet deþ þe wyl of myne  
uader of heuene, he is my broþer, and my zoster,  
and my moder. A. I. 89. 14-18.
- 13.8. þet zed þet vil into þe guode londe fructefide  
of one half to þe þrittagte, of oþer half to zixtiagte,  
and of þe þridde half to þe hondredagte.  
A. I. 234. 9-12.
- 13.44. Godes riche is ase on tresor in þe uelde yhed.  
þe kingriche of heuene is anlycned to þe  
tresor þet is y-hed ine þe uelde. A. I. 227. 24-25.
- 16.27. He wile deme eurinne be his dedes. A. I. 134. 32.

<sup>1</sup> Note the negative form.



- 18.19. Yef tuo of ous oneþ ham togidere me uor  
to bidde, al þet hi biddeþ mine uader, [he] ham  
wile do. A. I. 219. 27-29.
- 19.19. *See* Romans 13. 9.
- 19.21. Yef þou wylt by parfit, guo and zel al þet  
þok hest, and yef hit þe poure. A. I. 185. 6-9.  
Guo, zayþ he, and zel al þet þou hest, and  
yef hit þe poure. A. I. 187. 9-10.  
Yef þou wylt, he zayþ, by parfit, guo and  
zele al þet þou hest, and yef hit þe poure, . . . and  
zuo þe sselt habbe þin hord ine heuene.  
A. I. 241. 22-24.
- 20.21-22. Saint Jon and Saint Jacob . . . acsede þet  
on of ham zete ane þe rigt half<sup>1</sup> of oure Lhorde  
ine his regne, and þe oþer ane his left half.<sup>2</sup> . . .  
He ham ansurede oure Lhord . . . and zede, Ye  
ne wyteþ huet ye acseþ. A. I. 208. 11-16.
- 21.22. In al þet þou acsest ine þine benes, haue guode  
beleauē, . . . and þou sselt habbe þet þou acsest.  
A. I. 207. 22-24.
- 22.29. *See* Romans 13. 9.
- 22.30. Ine þe oprisinge ne ssel by non spousynge.  
A. I. 227. 31-33.
- 24.43. þis uorzoþe ywyteþ þet yef þe uader of þe  
house wyste huyche time þe þyef were comynde,  
uor-zoþe he wolde waky, and nolde naȝt þolye  
þet me dolue his hous. A. I. 263. 12-15.
- 25.10,12. þe gate was y-sset. . . Ich ne knawe you  
naȝt. A. I. 218. 27-28.<sup>3</sup>
- 25.13. He not ne þane time, ne þane day, ne þe  
oure huanne þe dyeaþ ssel come. A. I. 173. 30-31.
- 25.21. Guo into þe blysse of þyne Lhorde. A. I. 269. 2-3.

<sup>1</sup> Ed. rigthalf.<sup>2</sup> Ed. lefthalf.<sup>3</sup> V. V. 3, 4 are paraphrased in ll. 27<sup>b</sup>-28<sup>a</sup>.

- 25.34. Comeþ þe yblissede of mine uader, onder-  
uongeþ þe riche of heuene þet is to you y-dygt  
uram þe ginyng of þe wordle. A. I. 198. 23-25.
- 25.40. þet þou hest y-do, he zayþ, to onen of mine  
poure, þou hit hest y-do to me. A. I. 188. 21-22.  
Vor þet ye habbeþ y-do to mine poure, ye hit  
habeþ me y-do. A. I. 198. 25-27.
- 25.41-43. Guoþ, ye acorsede, in-to þe uere of helle,  
mid alle þe dyeulen, þet you is y-digt uram þe  
ginnynge of þe wordle. Vor ich hedde hunger  
and þorst, ye ne me yeaue mete ne drinke: ich  
wes zik, þou ne come nazt to me. A. I. 198. 11-15.
- 25.41. Guoþ ye acorsede in-to þe greate uere eure-  
lestinde ine helle . . . þet is agrayþed to þe dreduolle  
dyeuele, and to his uelages. A. I. 189. 28-31.

# MARK.

- 3.29. See Matthew 12. 32.
- 11.26. See Matthew 6. 15.
- 12.31. See Matthew 13. 9.
- 12.42-43. þe poure wyfman þet ne hedde bote tuaye  
uerþinges þet hi offrede to þe temple, huerof  
oure Lhord zayþ þet hi hedde more y-layd þanne  
alle þe oþre þet hedden y-layd greate þinges.  
A. I. 193. 29-32.
- 13.13. See Matthew 10. 22.

# LUKE.

- 3.17. See Matthew 3. 12.
- 4.3. See Matthew 4. 3.
- 6.31. See Matthew 7. 12.
- 6.36. Byeþ uol of merci ase youre uader is.  
A. I. 188. 11-12.
- 6.41. See Matthew 7. 3.
- 6.45. See Matthew 12. 34.
- 8.22. See Matthew 8. 25.

9. 62. þe ilke þet zet þe hand aþe zuolz, and lokeþ  
behinde him, ne is nazt worþi to þe riche of  
heuene. A. I. 242. 31-32.
10. 21. *See* Matthew 11. 25.
12. 39. *See* Matthew 24. 43.
15. 7. þe angles of heuene habbeþ grat glednesse of  
ane zenezere huanne he him repenteþ and deþ  
penonce uor his zennes. A. I. 238. 24-27.
17. 32. Beþencheþ you he zaip, of Lottes wyue.  
A. I. 242. 25-26.
18. 13. (And onworþede) þane publycan þet mildeliche  
byet his bryest . . . and zede, Lhord God, haue  
merci of me zenuolle. A. I. 175. 14-17.
19. 46. Min hous is hous of bene. A. I. 214. 33.
21. 34. Nimeþ ye hede þet youre herten ne by ygreued,  
ne y-charged of glotounie, ne of dronkehede.  
A. I. 260. 5-6.

## JOHN.

1. 14. Uol of grace and of zoþe. A. I. 119. 9-10.
4. 14. Huo þet ssel drinke, he zayþ, of þe wetere  
þet ich wylle y[e]ue him, hi ssel become a welle  
þet him ssel do lheap in-to þe lyue eurelestynde.  
A. I. 93. 2-4.
4. 24. God is a gost, and þeruore huo þet wile by  
yhierd of God, hit him behoueþ þet he bidde  
ine goste and in zoþe. A. I. 211. 13-15.
6. 51. Ich am þet bread of lyue þet com doun uram  
heuene: huo<sup>1</sup> þet ssel ete of þo breade, he ssel  
euere lybbe. A. I. 110. 29-31.
6. 54. He þet eth my uless and dringþ my blod, he  
heþ lyf eurelestinde. A. I. 95. 20-21.
6. 55. þet bryad is mete ariþt. A. I. 110. 31.
14. 14. Yef þou acsest eni þing to mine uader ine  
mine name, he hit þe wile yeue. A. I. 209. 14-16.

<sup>1</sup> Ed. hou.

- 15.3. Ye byeþ, he gayð, alle clene be þe wordes þet  
ich you habbe yzed. A. I. 202. 18-19.
- 15.5. Ich am he gede, þe vyne and ye byeþ þe boges.  
A. I. 96. 16-17.
- 15.13. þet more louerede ne may by, þanne zette  
his zaule uor his urend. A. I. 149. 6-7.
- 16.33. þou sselt by ine trauayl ine þise worlde, ac  
ine me þou sselt vinde reste. A. I. 250. 32-33.
- 20.29. Vor þet þou me hest y-zoge, þou me hest  
yleued. Ac þo ssole by yblissed þet me ne y-  
zege, and me yleueþ. A. I. 244. 6-7.

### ACTS.

- 7.56. Ich yzeg oure Lhord Iesu Crist ine rigt half  
zittende. A. I. 266. 24-25.

### ROMANS 2. 6.

- 2.6. *See* Matthew 16. 27.
- 2.27. þe payens þet byeþ wyþ-oute laze and doþ þe  
laze, ate daye of dome hi ssole ous deme þet  
habbet þe laze, and nagt hise doþ. A. I. 126. 19-21.
- 8.35,38. Huo ssel ous to-dele uram Cristes loue?  
Tribulacion, oþer zorge, and oþre? Zykere byeþ,  
uor noþer dyeþ, ne lyf, and oþre. A. I. 269. 18-20.
- 12.4. We byeþ alle lemes of onelepi bodye.  
A. I. 147. 32.
- 12.5. We byeþ al o body ine Iesu Crist. A. I. 115. 3-4.
- 13.9. Loue þine nexte ase þi-zelue.<sup>1</sup> A. I. 145. 29-30.

### 1 CORINTHIANS.

- 2.9. Ne ege dyeadlich ne may nagt ysy, ne eare  
hihere, ne mannes herte þenche, þet God heþ  
agrayþed to his uriendes. A. I. 244. 20-22.
- 7.2. Ech man habbe his ozene, uor fornicacion.  
A. I. 47. 32.

<sup>1</sup> The writer here refers to Paul rather than to Matthew.

- 7.8-9. Huo þet guod is, he him hyealde ine þet stat,  
and yef hit him nazt ne lykeþ, he him wyui.  
Vor betere and more holy þing is to wyui þanne  
him-gelue berne. A. I. 225. 14-17.
- 10.13. He ne þoleþ þet no vyend ous uondy ouer  
oure mizte. A. I. 170. 5-6.
- 13.2-3. Yef ich hedde zuo moche wyt ine me þet  
ich couþe alle clergyes, alle speches, and speke  
alse wel ase myzte man oþer angel, and ich  
couþe Godes priuites and his redes, and yef ich  
betoke my body to slaze, and yeue al þet ich  
habbe to þe poure, and dede by miracle þe helles  
lheap e uram one stede to anopre, bote-yef ich  
ne hedde þe uirtue of charite, al hit nere me  
nazt worþ. A. I. 89. 26-33.
- 13.11. Þo ich wes child, ich dede ase a child, ich  
þogte ase a child, ac geþþe ich com to elde of  
uol man, ich uo[rlet] alle mine childhede. A. I. 259. 26-28.
- 13.12. Vor þanne we him ssolle yzy face to face  
clyeldyche. A. I. 88. 18-19.  
Hi ssollen yzy him al aperteliche wizage to  
visage. A. I. 201. 11-12.  
Hi ssolle y-zi face wyþ face al aperteliche. A. I. 244. 10-11.
- 15.33. þe kueade wordes amerreþ þe guode þeawes. A. I. 229. 31-32.

## 2 CORINTHIANS.

- 1.18. Þes mayster is wel trewe. A. I. 170. 3.
- 9.7. God loueþ moche þane yeuere þet is gled and  
corteys. A. I. 194. 2-3.

## GALATIANS.

- 1.10. Yef ich wylle queme to þe uolke of þe wordle,  
ich<sup>1</sup> ne ssel naz[t] by Iesu Cristes seriont. A. I. 228. 26-27.

<sup>1</sup> Ed. ichc.

We by al on ine God.

A. I. 145. 8.

5. 14. *See* Romans 13. 9.

6. 14. þe wordle . . . is y-crucefyed to me, and ich to  
þe wordle.

A. I. 241. 6-7.

### EPHESIANS.

3. 17. þet hi by yzet ase tours, yroted ase trawes,  
in loue.

A. I. 116. 19-20.

4. 27. Ne yef naȝt . . . stede to þe viende.

A. I. 206. 27.

6. 11, 13-17. Cloþeþ you mid Godes armes, þe hauberk  
of ryȝt, þane sseld of belaue; nymeþ þane helm  
of helpe, and þe Holy Gostes zuord, þet is,  
Godes word.

A. I. 265. 26-28.

### PHILIPPIANS.

3. 19. He makeþ his god . . . of his wombe.

A. I. 50. 30-32.

Hi makeþ of hare wombe hare god.

A. I. 53. 11-12.

Makeþ of hare womben hare god.

A. I. 248. 32-33.

3. 20. His conuersacion by al ine heuene.

A. I. 241. 15.

Oure conuersacioun . . . is ine heuene.

A. I. 241. 17.

4. 7. Pais þet paseþ and ouergeþ wyt.

A. I. 261. 33.

### 1 TIMOTHY.

2. 8. þet me arere clene honden ine bene.

A. I. 217. 34.

2. 9-10. þe guode wyfmen . . . ssolle habbe clenliche  
cloþinge wyþ-oute to moche, . . . milde and  
ssamueste. . . (He nele naȝt) þet hi bi to bysi  
of hare heaueden to agrayþi mid gold, and mid  
zeluer, and mid preciose stones. . . Ac hi ssollen  
bi ydigȝt . . . ase guode wyfmen þet sseaweþ þe  
guodnesse of nare herten be guode dedes.

A. I. 216. 20, 21-22, 28, 31-33; 217. 3-5.

2. 9. þe wyfmen hi ssolle ham agrayþi mid sobrete.

A. I. 258. 31.

3. 2. Hit behoueþ þet þe bissopes . . . by chaste.

A. I. 236. 5-7.



- 6.7. Nagt he ne brogte, ne nagt ne ssel bere away.  
A. I. 215. 35-36.
- 6.10. þe couaytise of þe wordle þet is þe rote of  
alle uices. A. I. 155. 8-9.

## HEBREWS.

- 2.4. And þet sseweþ þis yefþe be worke . . . ase hit  
lykeþ þe Holy Gost þet his todelf to his wille.  
A. I. 119. 19-23.

## JAMES.

- 1.5. Oure Lhorde . . . yefþ largeliche to allen.  
A. I. 188. 4-5.
- 1.6. þet me acsy to God ueste bileue wyþ-oute  
drede, uor huo þet dret, he is ase þe wage of þe  
ze þet þe wynd let hider and þider. A. I. 207. 24-27.
- 2.13. Dom wyþ-oute merci ssel bi do to þan þet ne  
deþ workes of merci. A. I. 188. 34-35.
- þe dom ssel by yeue aye þo þet ne habbeþ  
y-do þe workes of merci. A. I. 188. 34-189. 1.
- 4.3. þou acsest . . . to God ofte, ac nagt ne onder-  
ua[n]gst. A. I. 208. 8-9.
- 4.4.<sup>1</sup> Huo þat wyle by urend to þe wordle, he ssel  
by uend to God. A. I. 228. 25-26.
- 4.9. Oure blisse is ywent in-to wop, oure karoles  
into zorge. A. I. 71. 18-19.
- 4.17. He þet can guod and ne deþ hit nagt, þer is  
zenne. A. I. 94. 21-22.
- 5.16. Mochel is worþ bene of guod man. A. I. 219. 5.

## 1 PETER.

- 2.11. Ich you helsny þet ye ase oncoupe and pil-  
grimes you loki uram wilninges. A. I. 253. 26-27.

## 2 PETER.

- 1.6. Do in-to þine wytte mesure. A. I. 252. 34-253. 1.

<sup>1</sup> Attributed to John. Cf. 1 John 2. 15.

## 1 JOHN.

- 3.2. Uor þanne we ssole by Godes children, and we  
ssole by him ylich propreliche, huanne we him  
ssole yzy ase he ys, openliche. A. I. 88. 14-15.
- 3.15. þe ilke þet hateþ his broþer, he is manslaȝþe.  
A. I. 8. 25-26.
- 3.16. Yef God layde his zaule uor ous, and we ssole  
legge oure zaules uor oure broþren. A. I. 149. 11-12.
- 3.17. Huo þet yzege his broþer . . . habbe niede and  
mezayse, and he . . . [sset] þe dore of his herte,  
. . . hou is . . . Godes loue ine him? A. I. 186. 35-187. 2.
- 4.1. þet me ne leue naȝt þe gostes, ac þet me hise  
prouy. A. I. 158. 30-31.
- 4.16. He leueþ ine God, and God ine him. A. I. 93. 29-30.
- 4.18. Ryȝ[t]uolle loue deþ out drede. A. I. 269. 23.

## REVELATION.

- 2.7. Do þi mizte of þine herte zuo moche ouer-  
come, . . . and ete of þe trawe of liue.  
A. I. 133. 33-35.
- To him þet ssel ouercome, ich wylle him yeue  
to ethe of þe trawe of liue þet is amidde Paradys.  
A. I. 183. 16-18.
- 2.11. And he ssel ouercome, . . . he ne heþ hede of  
þane oþrene dyaþ. A. I. 180. 13-15.
- 2.17. To him þet ssel ouercome, . . . God him behat  
þe manne þet is y-hed. A. I. 181. 32-34.
- 2.26. To þan þet . . . ouercompþ, God him behat  
þet he him wyle yeue mizte ouer his yuo.  
A. I. 182. 21-22.
- 3.5. Huo þet . . . ouercompþ, God him behat þe  
huyte robe of chastetee and of innocence.  
A. I. 181. 16-17.
- 3.12. If (þet ilke vizt) ouercome, an þanne makeþ  
him God strang and stedeuest ase a pos[t] ine his  
temple. A. I. 180. 29-31.

3. 15. þet ne byeþ ne wel chald be poer, ne wel hot.  
A. I. 170. 17-18.
3. 21. And þe ilke þet ouercomþ, . . . God . . . him  
wyle do zitte mid him ine his trone. A. I. 181. 27-31.
13. 1-2, 7. He yzeȝ a best þet com out of the ze; . . .  
þet bodi of þe beste wes ase lipard, þe uet weren  
of bere, þe þrote of lioun, and hit hedde zeve  
heaudes and ten hornes, and ope the ten hornes  
ten corounes. . . . þe ilke . . . best hedde mizte of  
him-zelve to vizte wyþ þe halgen an his to  
ouercome and to ouermaistri. A. I. 14. 29-15. 4.

## INFORMACIO AILREDI.<sup>1</sup>

### GENESIS.

4. 14. And who þat euere mete with me haad power  
to sle me. I. A. 335. 891.
32. 26. I nel neuere go hennys, I nel neuere haue  
reste, I nel neuere lete þe, er þu haue igeue me  
þy blessynge. I. A. 310. 135-136.

### PSALMS.

45. 13. Alle þe ioie of a kynges douter schulde be  
wit-ynne. I. A. 314. 251-52. cf. 254.
51. 5. [We] be ybrout forþ with wickednesse and  
synne. I. A. 315. 279.
102. 27. Euere-moore oon with-outen eny mutacioun<sup>2</sup>,  
and whos geres ne tyme ne fayleþ. I. A. 317. 326-327.

### PROVERBS.

3. 16. Lengþe of euere-lastyngge dayes in his ryzt  
hand, and in his left hand al rychesse and blisse.  
I. A. 306. 30-31.
10. 28. þe abydyngge and þe hope of rytful men is  
ioye and blisse, þe hope of wickede men schal  
perysche and fayle. I. A. 339. 1053-1054.

### ECCLESIASTES.

7. 13. No man may amende þat God hap despised.  
I. A. 336. 907.

<sup>1</sup> *Englische Studien* 7. 305-344.

<sup>2</sup> Probably influenced by James 1. 17.

## THE SONG OF SOLOMON.

4. 3. þy lippen schulde be as blood reed . . . and þanne schulde þy talkyngge be sauery and swete.

I. A. 332. 796-798.

## ISAIAH.

14. 18. Alle . . . gloriouse kyngges haueþ be deed in ioye.

I. A. 339. 1034-1035.

14. 19. þu . . . art icast out of þy sepulcre . . . as a foul and vnþryfty drye stycke.

I. A. 339. 1046-1047.

53. 7. þer he is accuseed, and he halt his pees, and as a schep þat is ilad to his deþ, or as a lomb þat is on scheryngge, rigt so he ne openede not his mouþ.

I. A. 330. 717-718.

## LAMENTATIONS.

4. 5. Cleppe to hem caryne and dung.

I. A. 319. 386.

## ECCLESIASTICUS.

10. 13. Begynnynge of alle synne is proude.

I. A. 313. 220.

34. 9, 10. He þat is not itempted, he nys not asaid.<sup>1</sup>

I. A. 306. 33.

## MATTHEW.

6. 21. þer þat is þy tresour, let þer be þyn herte.

I. A. 337. 993.

7. 12. Alle þynges þat ze wolde þat men dede to zouz, do ze to hem azenward.

I. A. 317. 340-341.

9. 2. Sone, seyþ Crist, þy synnes beþ forgyue þe.

I. A. 325. 577.

Sone, þy synnes beþ forgyue þe.

I. A. 326. 600.

13. 49. Angeles schulle gon and departe þe wickede fro þe goode.

I. A. 340. 1071.

19. 12. Who þat may take, . . . he seiþ, let him take.

I. A. 305. 11-12.

<sup>1</sup> Cf. the Vulg.

25. 34, 41, 46. Comeþ ge iblessid of my fadur, receyueþ þe kyngdoom þat was agreyþed to zow er þe bygynnyng of þe world. . . . Departeþ fro me, ge curslyngges, into<sup>1</sup> euerlastyngge fuyr. And þanne schul þe goon into<sup>1</sup> perpetual torment, and riztwyse men into<sup>1</sup> blisse wiþ-uten eende.

I. A. 341. 1112-1117.

28. 9. þo þey wente to, and klepte Jhesu aboute his feet.

I. A. 334. 851-852.

28. 10. Ne be þu not agast.

I. A. 334. 842.

### MARK.

2. 5. *See* Matthew 9. 2.

14. 6. Suffre here doo, seyþ Crist, for sche had ydoo a good dede in me.

I. A. 327. 630-631.

### LUKE.

6. 31. *See* Matthew 7. 12.

12. 34. *See* Matthew 6. 21.

22. 44. þu swaft so greuously, þat it semeþ dropes of blood rennyng doun on þe irþe.

I. A. 329. 689-690.

23. 42. Lord, haue myende of me whan þu comest in to þy kyndom.

I. A. 323. 515-516.

### JOHN.

1. 14. Godys sone was maad man, ful of grace and soopfastnesse.

I. A. 321. 460-461.

11. 5. Jhesus louede Marthe, Marie, and Lazar.

I. A. 326. 607.

12. 2-3. Marthe seruyde, Lazar was oon of hem þat saat, Marie Magdeleyne tooke an alabaustre box of precious oynement, and alto-barst þe box, and helde þe oynement on Jhesu heed.

I. A. 327. 613-615.

14. 21. Who þat loueþ me, seiþ Crist, he schal be loued of my fader, and i schal louen hym, and schewen him myn owne self.

I. A. 343. 1149-1151.

<sup>1</sup> Ed. in to.



- 19.5. He is ibroun out . . . beryngge a coroune of þornes on his heed, and a purpre garnement on his body and þanne seyt Pilat to þe lewes, Lo hir is þe man! I. A. 330. 727-728
- 19.26. Wumman, lo her þy sone. I. A. 332. 783.
- 19.34. Oon of þe knytis with a spere persyde his side, . . . and þanne . . . þer cam out blood and water. I. A. 332. 787-789.

## 1 CORINTHIANS.

- 1.31. Ȝif þu be glad, . . . loke þy ioye be in God. I. A. 314. 244-245.
- 7.34. A wys mayden studeþ and þenkeþ on þynges þat beþ to Godward, . . . þat heo be holi in body and in soule. I. A. 305. 6-8.
- 13.12. þer God vre creatour schal be seye not in a myroure or in derknesse, bote face to face. I. A. 343. 1146-1147.

## 2 CORINTHIANS.

- 10.17. *See* 1 Cor. 1. 31.

## 1 TIMOTHY.

- 1.5. þe ende wherto draweþ al þe perfeccioun of Goddes lawe is charyte. I. A. 315. 268-269.

## JAMES.

- 1.17. In whom is noon vnstabilite ne chaungyngge. I. A. 317. 324-325.

## 1 JOHN.

- 3.2. þer God schal be seye as he is. I. A. 343. 1147.

## REVELATION.

- 14.14. þise hit beþ þat beþ not defoyled with wymmen, þyse beþ clene maydenes. I. A. 307. 47-48.

## PATER NOSTER.

### MATTHEW.

6. 9-13. Vader oure pet art ine hevenes, y-halzed by thi name. Cominde thi riche. Y-worthe thi wil ase ine hevene and ine erthe. Bread oure eche dayes yef ous today<sup>1</sup>. And vorlet ous oure yeldinges, ase and we vorleteth oure yelderes, and ne ous led nazt in to vondinge, ac vri ous vram queade. Zoo by hit. Rel. Ant. i. 42.

<sup>1</sup> Ed. to day.

AVE.

LUKE.

1. 28. Hayl, Marie, of thonke vol, Lord by mid the,  
y-blissed thou ine wymmen, and y-blissed<sup>1</sup> thet  
ouet of thine wombe.

Rel. Ant. 1. 42.

<sup>1</sup> From verse 42.

IN A PISTEL þAT POUL WROUȜT.<sup>1</sup>

MATTHEW.

7. 7. Seche, and þou schalt finden. In a pistel, etc. 294. 8.

LUKE.

11. 9. *See* Matthew 7. 7.

1 THESSALONIANS.

4. 4. Uche cristne creature knowen himself ouȝt,  
His oun vessel. In a pistel, etc. 294. 3-4.

<sup>1</sup> *Anglia* 7. 294(vi)-297.

AS I WANDREDE HER BI WESTE.<sup>1</sup>

PSALMS.

39.7. Min hope . . . is hol in þe.

As i wandrede, etc. 315. 67.

<sup>1</sup> *Anglia* 7. 313(xiii)-315.

## THE CHARTER OF CHRIST.<sup>1</sup>

### LAMENTATIONS.

1. 12. Ye men that goth forth bi þe way,  
Be-holde and se . . .

Yf any sorowe be as gret as myn.

C. C. 427. 173-175.

<sup>1</sup> *Archiv* 79. 424-432.



## THE MESSENGERS OF DEATH.<sup>1</sup>

### JOB.

- 14.1. þe men þat is of wommon i-bore,  
Hys lyf nis here but a þrowe. M. D. 184. 1-2.

### 2 CORINTHIANS.

- 12.10. þat he was strengest and most of miht  
Whon God him wiþ seknesse smot.  
M. D. 185. 99-100.

<sup>1</sup> *Englische Studien* 14. 184-187.

## SERMON ON THE FEAST OF CORPUS CHRISTI.<sup>1</sup>

### EXODUS.

- 30.10. Comaunded in þe olde lawe was,  
Ones in þe zeer to schewe þi trespas.  
S. 192. 405-406.<sup>2</sup>

### PSALMS.

- 33.9. God seide þat hit was wrouht,  
He comaundede alle þing of nouht.  
S. 188. 73-74.<sup>2</sup>
- 78.25. Man . . . etis angell brede. S. 167. 14.  
Hou þat man ettes angel brede. S. 171. 376.

### MATTHEW.

- 6.9-13. Vr ffadyr þat in heuene is,  
Halewed mot þy nome beo.  
And to þi kyngdam þat we teo.  
þi wille in heuene and eorþe beo do.  
Vre eche dayes bred send vs to.  
And vre dettes for-ziue vs,  
As we for-ziue vre dettours.  
And lede vs in no fondynge,  
But saue us from vche vuel þinge. Amen.  
S. 184. 474-185. 482.<sup>2</sup>

<sup>1</sup> *Archiv* 82. 167-197. The references are to Harl. 4196, except in cases where quotations, not contained therein, are cited from Vernon 195, as indicated in a foot-note.

<sup>2</sup> From Vernon 195.

## JOHN.

6. 55-58.<sup>1</sup> My fless, he said, es brede of life,  
 And verray mete, . . .  
 And my blude es drink verray. . . .  
 Wha ettes my fless, and drinkes my blude,  
 In me he dwelles, . . .  
 And I in him am ay dwelland. . . .  
 And als my fader, lifand in blis,  
 Has sent me, . . .  
 So lif I. . . .  
 And he þat ettes my body fre,  
 He sall ay lif through might of me.  
 þis es þe brede with-owten ende,  
 þat fra þe hegh of heuyn descend,  
 Noght like to manna þat doun fell  
 Vnto þe childer of Israel,  
 For þerof ette þai in þat stede,  
 And neuer-þe-lese, zit war þai dede.  
 He þat þis brede ettes worthily,  
 He sall ay lif, and neuer dy.

S. 170. 333-171. 354.

## 1 CORINTHIANS.

11. 24-25. Crist blisced þe brede, . . .  
 And said to þam on þis manere,  
 þis es my fless I gif zow here.  
 And efter, he toke þe chalis,  
 And on þe same wise gan it blis,  
 And said, . . .  
 Drinkes of þis, it es my blude.  
 And als oft-tymes als ze it take,  
 Mynde of me luke þat ze make.

S. 172. 461-470.

<sup>1</sup> Attributed to Mark.

11. 24, 26. þus sal ze do in mynde of me,  
Als oft as it done sal be. S. 170. 295-296.

11. 29. þat what man so with euill mode,  
Resaiues Goddes fless and his blude,  
He cums to his confusiowne,  
And resayues his dampnacioune. S. 170. 311-314.

## EUFROSYNE.<sup>1</sup>

MATTHEW 19. 29 + LUKE 14. 26.

Hose wol not, for loue of me,  
Forsake his fader and al his fee,  
His modur, his breþuren, his sustren boþe,  
Mi disciple he may not ben, for soþe.

E. 176. 221-224.

## ROMANS.

5.3. Pacience bi desese ipreued is.

E. 179. 474.

<sup>1</sup> Horstmann, *Altenglische Legenden*, 1878.

## THE SAYINGES OF SAINT BERNARD.<sup>1</sup>

### JOB.

24.20. And wermes he schal feden. S. B. 61. 15.

### 1 CORINTHIANS.

15.32. And in a twincling of on eye. S. B. 64. 137.

### EPHESIANS.

6.16. Of riztte bileve pou nim pat sheld. S. B. 65. 169.

<sup>1</sup> *Anglia* 3. 60-66.



## APPENDIX I.

### QUOTATIONS UNDER FIVE WORDS.

- Life of Saint Katherine.*  
 Exodus 15. 16. L. K. 58. 1253.  
 1 Timothy 2. 5. L. K. 20. 367.  
 Cf. 14. 280.
- Old English Homilies 1.*  
 Matthew 5. 20. H. 1. 33. 27.  
 Matthew 18. 3. See 5. 20.  
 Luke 20. 36. See Galatians 3. 26.  
 Romans 8. 16. See Galatians 3. 26.  
 Galatians 3. 26. H. 1. 92. 2-3.  
 1 Timothy 6. 15. H. 1. 9.  
 1 Peter 2. 11. H. 1. 19. 19-20.  
 Revelation 17. 14; 19. 16. See 1 Timothy 6. 15.
- Old English Homilies 2.*  
 Deuteronomy 32. 15. H. 2. 59 (xi). 12.  
 Job 17. 3. H. 2. 169. 19.  
 Song of Solomon 1. 4. H. 2. 149. 24.  
 Joel 2. 12. H. 2. 59 (ii). 6.  
 Zechariah 9. 9. H. 2. 3. 19.  
 Matthew 3. 3. H. 2. 131. 5-6.  
 Matthew 10. 16. H. 2. 49. 25.  
 Cf. 23-24.  
 Matthew 21. 5. See Zechariah 9. 9.  
 Matthew 25. 13. H. 2. 5. 19-20.  
 Mark 1. 3. See Matthew 3. 3.  
 Mark 13. 33, 35. See Matthew 25. 13.  
 Mark 13. 37. H. 2. 201. 28.
- Luke 3. 4. See Matthew 3. 3.  
 Luke 17. 13. H. 2. 71. 14-16.  
 John 12. 15. See Zechariah 9. 9.  
 2 Corinthians 6. 2. H. 2. 77. 29-31.
- Vices and Virtues.*  
 Psalms 45. 5. V. V. 63. 17-18.  
 Proverbs 1. 7; 9. 10. V. V. 59. 20.  
 Mark 8. 33. V. V. 91. 4.  
 2 Corinthians 9. 7. V. V. 139. 28-29.
- The Ancren Riwe.*  
 Genesis 13. 14. A. R. 232. 30.  
 Cf. Deuteronomy 3. 27.  
 Job 29. 18. A. R. 134. 20.  
 Psalms 46. 9. A. R. 250. 23-24.  
 Psalms 91. 6. A. R. 224. 5-6.  
 Proverbs 4. 23. A. R. 104. 9.  
 Wisdom 1. 15. A. R. 78. 16.  
 Matthew 8. 20. A. R. 134. 3.  
 Luke 9. 58. A. R. 134. 3. See Matthew 8. 20.  
 Luke 24. 36.  
 John 20. 19, 21, 26. See Luke 24. 36.  
 John 21. 16, 17. Cf. 15. A. R. 382. 5.  
 Romans 13. 10. A. R. 386. 21.  
 2 Corinthians 11. 14. A. R. 224. 6.
- The Gospel of Nicodemus.*  
 Luke 23. 24. G. N. 62. 619.

*Early South-English  
 Legendary.*

Psalms 136.5. E. S.-E. L. 294. 14.

*Handlyng Synne.*

Exodus 15. 16. H. S. 200. 6186.

Psalms 86. 13. H. S. 10. 255.

Jeremiah 51. 34. H. S. 250.  
 7859, 7866.

Ephesians 5. 25, 33. H. S. 44.  
 1235.

*Rolle's Prose Treatises.*

Exodus 20. 13. P. T. 11. 6.

*William of Shoreham.*

Luke 1. 28. Mätzner 1. 263.  
 140-141.

*De Miraculo Beate Marie.*<sup>1</sup>

Exodus 15. 16. M. B. M. 504. 75.

*The King of Tars.*

Exodus 15. 16. Engl. St. 11. 49.  
 620, 659.

*Brunne's Meditations.*

John 19. 28. M. 23. 729.

*Informacio Ailredi.*

Luke 23. 34. I. A. 331. 764.

John 20. 17. I. A. 334. 835.

*Lamentatio St. Bernhardi.*

Matthew 27. 46. L. B. 107.  
 559-560.

Mark 15. 34. See Matthew  
 27. 46.

Luke 23. 48. L. B. 88. 76.

*The Ayenbite of Inwyt.*

Genesis 3. 9. A. I. 129. 8, 15.

Psalms 27. 13. A. I. 149. 23-24;  
 150. 3-4.

Wisdom 8. 7. A. I. 248. 14.

Matthew 4. 3. A. I. 138. 28-29.

Romans 5. 3. A. I. 167. 11-12.

1 Corinthians 6. 18. A. I. 206. 6.

James 5. 16. A. I. 102. 23.

*Bi west under a wylde wodesyde.*

Exodus 15. 16. Angl. 7. 283. 16.

<sup>1</sup> Horstmann, *Altenglische Legenden*, 1881.

## APPENDIX II.

### PARAPHRASES.

<i>Two Saxon Chronicles.</i>	<i>Juhana.</i>
Psalms 44. 21. C. 254. 35-255. 1.	Mark 16. 19. J. 62. 17.
Matthew 10. 29. C. 201. D. 1067.	Luke 24. 51. See Mark 16. 19.
	Psalms 84. 5. J. 32. 1.
	Romans 9. 5. J. 64. 3.
<i>Distichs of Cato.</i>	Ephesians 3. 21. J. 78. 12-13.
Deuteronomy 18. 11-12. D. C.	2 Timothy 4. 1. J. 62. 18.
Zusatz 9.	James 2. 13. J. 48. 13-14.
<i>The Brut.</i>	<i>Life of Saint Katherine.</i>
Genesis 7. 13, 23. B. 2. 8-14.	Psalms 95. 4 + Colossians 1. 16.
1 Samuel 15. 8, 33. B. 272-276.	L. K. 87. 1779-1784.
Proverbs 19. 15. B. 2. 624.	Isaiah 29. 14. L. K. 25. 484-487;
	41. 878-882.
<i>Seint Marherete.</i>	Matthew 10. 18-19. See Luke
Deuteronomy 4. 28. S. M. 6.	21. 12, 14-15.
16-18.	Matthew 11. 5. L. K. 49. 1060-
Psalms 39. 7. S. M. 5. 24.	1063.
Psalms 93. 1. S. M. 19. 17-18.	Mark 13. 11. See Luke 21. 12,
Psalms 118. 6. S. M. 7. 24-25.	14-15.
Psalms 135. 15-17. See Deutero-	Mark 16. 19. L. K. 18. 338.
nomy 4. 28.	Luke 21. 12, 14-15. L. K. 31.
Ecclesiastes 9. 12. S. M. 3.	635-32. 643. Cf. 685-689.
25-26.	Luke 24. 51. See Mark 16. 19.
Acts 10. 42. S. M. 8. 23.	Acts 10. 42. See Timothy 4. 1.
2 Timothy 4. 1. See Acts 10. 42.	2 Timothy 4. 1. L. K. 18.
1 Peter 4. 5. See Acts 10. 42.	340-341.
<i>Hali Meidenhad.</i>	<i>Old English Homilies 1.</i>
Romans 8. 28. H. M. 7. 14-15;	Genesis 2. 2-3. H. 1. 223. 3-5.
17-18.	Genesis 2. 19. H. 1. 221. 31-34.
1 Corinthians 7. 25-26. H. M.	Genesis 3. 1-4, 7, 11. H. 1.
21. 4-6.	223. 19-23.
1 Corinthians 7. 28. H. M. 37.	Genesis 5. 4-5. H. 1. 225. 4-5.
17-20.	Genesis 6. 1-2, 5-8, 13-22; 7. 7, 9.
Ephesians 3. 20. H. M. 29. 7-8.	H. 1. 225. 6-20.
2 Timothy 2. 5. H. M. 47. 17-18.	

Genesis 9. 11-15. H. 1. 225. 26-32.	Psalms 127. 2. H. 1. 39 9.
Genesis 10. 21-24. H. 1. 227. 14-16.	Proverbs 14. 12. H. 1. 119. 3-6.
Genesis 11. 1-8. H. 1. 225. 33-227. 5.	Proverbs 26. 11. H. 1. 24. 3-5.
Genesis 11. 3-8. H. 1. 93. 18-24.	Isaiah 40. 3. H. 1. 7. 1.
Genesis 17. 12. H. 1. 81. 26-27.	Isaiah 40. 12. H. 1. 233. 13.
Exodus 12. 3, 7, 12. H. 1. 87. 4-9.	Isaiah 66. 18. H. 1. 165. 89-90.
Exodus 14. 21-23. H. 7. 87. 11-15.	Jeremiah 38. 6-13. H. 1. (V). 47. 6-13. Cf. 51.
Exodus 14. 21-22; 27-28. H. 1. 141, 5-6; 11-12.	Ezekiel 18. 32. H. 1. 71. 296.
Exodus 20. 12. H. 1. 109. 25-26.	Micah 1. 4. H. 1. 143. 12.
Exodus 21. 24-25. H. 1. 15. 22-25.	Matthew 5. 9. H. 1. 113. 25-26.
Leviticus 12. 3. See Genesis 17. 12.	Matthew 6. 2. H. 1. 137. 17-22. <sup>2</sup>
Leviticus 24. 19-20. See Exodus 21. 24-25.	Matthew 6. 15. H. 1. 67. 219-220.
Leviticus 25. 18-19. See 26. 3-7, 14-17, 40.	Matthew 6. 19-20. H. 1. 163. 42-43.
Leviticus 26. 3-7, 14-17, 40. H. 1. 13. 16-15. 4.	Matthew 6. 20. H. 1. 109. 33-34; 163. 42-43.
Numbers 20. 8-11. H. 1. 141. 15-19.	Matthew 7. 12. H. 1. 13. 2-3, 14-15; 39. 27-28; 235. 18-19.
Deuteronomy 5. 16. See Exodus 20. 12.	Matthew 7. 13-14. H. 1. 179. 337-180. 351.
Deuteronomy 11. 13-17, 28. See Leviticus 26. 3-7, 14-17, 40.	Matthew 10. 28. H. 1. 21. 3-5.
Deuteronomy 19. 21. See Exodus 21. 24-25.	Matthew 11. 11. H. 1. 131. 5-6.
1 Samuel 2. 8. H. 1. 113. 10-11.	Matthew 15. 4. See Exodus 20. 12.
Psalms 8. 6-8. H. 1. 129. 21-25.	Matthew 18. 15-17. H. 1. 17. 4-10.
Psalms 25. 10. H. 1. 153. 1-3; 163. 72.	Matthew 19. 19. See Exodus 20. 12.
Psalms 27. 10. H. 1. 215. 5-6.	Matthew 21. 2, 7. H. 1. 5. 15-18.
Psalms 36. 12. H. 1. 129. 29-30.	Matthew 22. 37. See Deuteronomy 6. 5.
Psalms 69. 7. H. 1. 279. 32-36. <sup>1</sup>	Matthew 24. 29-30. H. 1. 239. 22-26.
Psalms 112. 9. H. 1. 135. 27-28.	Matthew 24. 31. H. 1. 143. 15-16, 18-21. <sup>3</sup>
Psalms 113. 7. See 1 Samuel 2. 8.	Matthew 25. 31-32. H. 1. 143. 7-8.
Psalms 120. 5. H. 1. 157. 21-22.	Matthew 25. 46. H. 1. 17. 175-178.
	Matthew 26. 14-16. H. 1. 229. 18-21.

<sup>1</sup> Line 33 is a quotation.

<sup>2</sup> Line 19 is from Ecclesiasticus 3. 30.

<sup>3</sup> Line 21 is a quotation.

- Matthew 26. 67-68. See Luke 22. 64.  
 Mark 8. 38. H. 1. 143, 7-8.  
 Mark 11. 1-2, 7. See Matthew 21. 2, 7.  
 Mark 11. 7-8. See Matthew 21. 7-8.  
 Mark 12. 30. See Deuteronomy 6. 5.  
 Mark 13. 24-26. See Matthew 24. 29-30.  
 Mark 13. 24-27. See Matthew 24. 31.  
 Mark 13. 26. See 8. 38.  
 Mark 14. 10-11. See Matthew 26. 14-16.  
 Mark 16. 16. H. 1. 73. 8-9.  
 Luke 1. 28. H. 1. 191. 19.  
 Luke 6. 31. See Matthew 7. 12.  
 Luke 10. 27. See Deuteronomy 6. 5.  
 Luke 11. 24, 26. H. 1. 27. 21-23, 26-30.<sup>1</sup>  
 Luke 12. 33. See Matthew 6. 19-20.  
 Luke 14. 33. H. 1. 147. 4-5.  
 Luke 15. 1-2. H. 1. 243 (xxvii). 2-245. 2.  
 Luke 19. 29. See Matthew 21. 2, 7.  
 Luke 19. 35-36. See Matthew 21. 7-8.  
 Luke 21. 34. H. I. 101 (x). 3-4.  
 Luke 22. 3-6. See Matthew 26. 14-16.  
 Luke 22. 64. H. 1. 121. 16-18.  
 Luke 23. 18-19. H. 1. 279. 21-24.  
 John 3. 5. H. 1. 73. 15.  
 John 9. 16 (?) H. 1. 45. 30.  
 John 15. 5. H. 1. 113. 4-5, 8.  
 Acts 2. 1. H. 1. 89. 21-23.  
 Acts 5. 1-11. H. 1. 91. 30-93. 8.<sup>2</sup>  
 1 Corinthians 2. 8. H. 1. 123. 2-3.  
 2 Corinthians 9. 9. H. 1. 135. 26.  
 Philippians 2. 8. H. 1. 121. 8-10.  
 1 Timothy 6. 15. H. 1. 233. 9-10; 273. 21-22.  
 Hebrews 13. 14. H. 1. 157, 25-26.  
 Revelation 8. 13. H. 1. 81. 35.  
 Revelation 17. 14. See 1 Timothy 6. 15.  
 Revelation 19. 16. See 1 Timothy 6. 15.
- Old English Homilies 2.*  
 Genesis 2. 17. H. 2. 181. 32.  
 Genesis 3. 3. See 2. 17.  
 Genesis 15. 5. H. 2. 153 (xxvi). 19-21.  
 Leviticus 12. 2-4, 6, 8. H. 2. 47. 7-13, 15-18.  
 Leviticus 12. 3. H. 2. 87. 10-13.  
 2 Chronicles 36. 16-21. H. 2. 51 (ix). 14-24.  
 Ezra 1. 11. H. 2. 53. 9-11.  
 Job 1. 8, 16, 18-19. H. 2. 195. 21-197. 6.  
 Job 1. 11-19; 2. 7. H. 2. 167 (xxviii). 12-169. 1.  
 Job 1. 20. H. 2. 169. 10-12.  
 Job 2. 3. See 1. 1.  
 Job 2. 3, 7. See 1. 8, 16, 18-19.  
 Job 2. 5-9. See 1. 11-19.  
 Job 10. 1. H. 2. 149. 8.  
 Job 10. 20-21. H. 2. 69. 35-71. 1.  
 Job 17. 3. H. 2. 169. 13.  
 Job 42. 10. H. 2. 169. 4-5.  
 Psalms 6. 6. H. 2. 65. 7-8.  
 Psalms 8. 6-7. H. 2. 37. 12-13.  
 Psalms 12. 9. H. 2. 157. 16-17.  
 Psalms 25. 15. H. 2. 53. 23.  
 Psalms 58. 4-5. H. 2. 197. 24-27.  
 Psalms 97. 3. H. 2. 171. 16-17.  
 Psalms 120. 5. H. 2. 149. 10-11.  
 Psalms 126. 6. H. 2. 147. 2-3.

<sup>1</sup> 27-28 are quoted.<sup>2</sup> 91. 35-36; 93. 1-3 are quoted.



Proverbs 18. 3. H. 2. 73. 19-20.	Luke 7. 37. H. 2. 143. 21-25, 34-145. 1. <sup>2</sup>
Habakkuk 3. 11. H. 2. 109 (xix). 8-9.	Luke 8. 32-33. See Matthew 8. 30-32.
Matthew 3. 2. H. 2. 203. 23-25.	Luke 11. 24-26. See Matthew 12. 43-45.
Matthew 3. 4. H. 2. 139. 16-17.	Luke 19. 29-36. See Matthew 29. 1-8.
Matthew 4. 17. See 3. 2.	Luke 19. 36. See Matthew 21. 8.
Matthew 4. 18-20. H. 2. 173 (xxix). 2. 175. 8.	Luke 22. 19-20. See Matthew 26. 26-28.
Matthew 8. 30-32. H. 2. 37. 36-39. 5.	John 1. 19. H. 2. 129. 2-5.
Matthew 13. 4-8. See Luke 8. 5-11.	John 1. 20, 27. H. 2. 137. 32-33. <sup>3</sup>
Matthew 13. 43. H. 2. 171. 19-20.	John 3. 18. H. 2. 15. 17-19.
Matthew 24. 44. H. 2. 75. 15-16.	John 6. 66. H. 2. 85. 18-19.
Matthew 25. 13. See 24. 44.	John 20. 19, 21, 26. See Luke 24. 36.
Matthew 25. 32-34. H. 2. 67 (xii). 5-11, 14-69. 5.	Acts 1. 9. H. 2. 23. 8-10.
Matthew 26. 26-28. H. 2. 97. 23-26.	Acts 2. 1-8. H. 2. 117. 22-119. 3. Cf. 5-6, 16-17, 21-23. <sup>4</sup>
Mark 1. 6. See Matthew 3. 4.	Romans 13. 11. H. 2. 7 (ii). 12-15.
Mark 1. 7. See Luke 3. 15-16.	Ephesians 4. 9. H. 2. 111. 20-21.
Mark 1. 16-18. See Matthew 4. 18-20.	Ephesians 6. 13, 17 + 1 Thessalonians 5. 8. H. 2. 193. 1-5.
Mark 5. 11-13. See Matthew 8. 30-32.	Philippians 1. 23. H. 2. 149. 29.
Mark 11. 1-8. See Matthew 21. 1-8.	2 Timothy 4. 1. H. 2. 23. 12-13.
Mark 11. 8. See Matthew 21. 8.	James 5. 15. H. 2. 71. 2-3. <sup>5</sup>
Mark 14. 22-24. See Matthew 26. 26-28.	James 5. 16. H. 2. 65. 22-24. <sup>6</sup>
Mark 16. 16. H. 2. 15 (iv). 17-18.	1 Peter 4. 7. H. 2. 193. 11-12.
Luke 1. 11-16, 20, 39-40, 43-44, 64, 76. H. 2. 125. 5-127. 8-14. <sup>1</sup>	
Luke 1. 5, 11, 13. H. 2. 124 (xxii). 5-9.	
Luke 3. 15-16. See John 1. 20, 27.	

*Vices and Virtues.*

Genesis 1. 27. V.V. 113. 23.
Deuteronomy 25. 13. V.V. 11. 27-28.
Job 24. 21. V.V. 55. 2-3.
Psalms 2. 7. V.V. 117. 9-11.
Psalms 33. 18. V.V. 87. 1-2.

<sup>1</sup> 125. 4, 16-7; 127. 8-9, 13-14 quote vv. 18, 20, 43, 76.

<sup>2</sup> Line 25 is from Mark 16. 9. For quotation of v. 38, see p. 35.

<sup>3</sup> 33<sup>b</sup> quotes v. 27.

<sup>4</sup> 22<sup>a</sup>, 23<sup>b</sup>-24<sup>a</sup> quote v. 2.

<sup>5</sup> The Vulg. differs, but this verse was probably in the author's mind since he quotes the following verse a few lines further on.

<sup>6</sup> Probably with reference to Matt. 16. 19.



- Psalms 50. 20-21. V.V. 11. 6-10.  
 Proverbs 20. 10, 23. See Deuteronomy 25. 13.  
 Proverbs 28. 9. V.V. 145. 4-6.  
 Proverbs 28. 14. V.V. 61. 21-23.  
 Isaiah 5. 20. V.V. 79. 29-31.  
 Isaiah 38. 1-5. V.V. 147. 17-25.  
 Ezekiel 18. 30. V.V. 19. 14-15.  
 Ecclesiasticus 15. 1. V.V. 61. 20-21.  
 Matthew 5. 25. V.V. 75. 9-10.  
 Matthew 8. 12; 22. 18. V.V. 17. 32-19. 1.  
 Matthew 13. 31-32. V.V. 29. 18-20.  
 Matthew 25. 41. V.V. 11. 17; 19. 30-31.  
 Mark 4. 31-32. See Matthew 13. 31-32.  
 Mark 9. 23. V.V. 29. 16-17.  
 Luke 1. 31. V.V. 53. 27-28.  
 Luke 1. 49-50. V.V. 55. 19-22.  
 Luke 1. 51-52. V.V. 55. 29-57. 6.  
 Luke 1. 52. V.V. 57. 3-6.  
 Luke 2. 19. V.V. 125. 4-5.  
 Luke 6. 30-35. V.V. 77. 10-21.  
 Luke 13. 10. See Matthew 13. 31-32.  
 John 6. 38. V.V. 15. 9-11.  
 John 14. 23. V.V. 37. 5-7.  
 John 15. 5. V.V. 71. 31-32.  
 Acts 13. 33. See Psalms 2. 7.  
 Romans 8. 7. V.V. 15. 6-8.  
 1 Corinthians 8. 1. V.V. 65. 18-19.  
 1 Corinthians 10. 13. V.V. 73. 16-17.  
 1 Corinthians 13. 3. V.V. 39. 17-20; 65. 33-67. 2.  
 1 Corinthians 13. 13. V.V. 35. 9-11.  
 Galatians 5. 12. V.V. 97. 25-27.  
 Ephesians 4. 26. V.V. 89. 18-19.  
 Philippians 2. 6-8. V.V. 49. 15-17.  
 Philippians 3. 19. V.V. 137. 35-139. 1.  
 Hebrews 1. 5; 5. 5. See Psalms 2. 7.  
 James 2. 13. V.V. 115. 29-30.  
 James 5. 17-18. V.V. 143. 29-145. 3.  
 Revelation 21. 8. V.V. 121. 17-23.
- The Creed.*
- Mark 16. 19. Rel. Ant. 1. 23, 57, 234, 282.  
 Luke 24. 51. See Mark 16. 19.  
 1 Corinthians 15. 4. Rel. Ant. 1. 23, 57, 234, 282.  
 2 Timothy 4. 1. Rel. Ant. 1. 23, 57, 234, 282.
- Old English Miscellany.*
- Exodus 20. 3-17. O.E.M. 200. 1-10.<sup>1</sup>  
 Deuteronomy 5. 7-21. See Exodus 20. 3-17.  
 Job 1. 21. O.E.M. 79. 211-214; 171. 33-38.  
 Job 24. 50. O.E.M. 158. 34.  
 Psalms 49. 17. O.E.M. 171. 41-44.  
 Ecclesiastes 5. 15. See Job 1. 21.  
 Isaiah 64. 4. O.E.M. 71. 383-384; 218. 252-253.  
 Isaiah 66. 18. O.E.M. 60. 78.  
 Ecclesiasticus 7. 36. O.E.M. 156. 23-25.  
 Matthew 2. 1-2, 11. O.E.M. 26. 4-13.  
 Matthew 4. 17-22, 25. O.E.M. 38. 41-42, 49.  
 Matthew 7. 13-14. O.E.M. 70. 335-338.  
 Matthew 7. 15. O.E.M. 19. 590-591.

<sup>1</sup> Closely bordering on quotation.

Matthew 9. 36. O. E. M. 37. 5, 8. <sup>1</sup>	Luke 12. 4. See Matthew 10. 28.
Matthew 10. 28. O. E. M. 169. 13-14.	Luke 19. 35-37. See Matthew 21. 7-9.
Matthew 11. 5. Cf. 15. 31. O. E. M. 39. 54-55.	Luke 19. 45. See Matthew 21. 12.
Matthew 13. 55. O. E. M. 39. 59.	Luke 22. 1-2. See Matthew 26. 2-4.
Matthew 15. 30. O. E. M. 38. 49-39. 57.	Luke 22. 3-6 + Matthew 26. 28. O. E. M. 40. 113-122. Cf. Matthew 26. 14-15.
Matthew 21. 7. O. E. M. 39. 65-70.	Luke 22. 39. O. E. M. 41. 125-127.
Matthew 21. 12. O. E. M. 39. 73-78.	Luke 23. 35. O. E. M. 50. 449- 452.
Matthew 25. 33-34, 41. O. E. M. 167. 57-80.	Luke 24. 4-5. See Matthew 28. 2-4.
Matthew 25. 34-46. O. E. M. 81. 277-82. 324.	John 13. 34; 15. 12. O. E. M. 55. 625-626.
Matthew 25. 46. O. E. M. 64. 175-178.	John 16. 32. See Matthew 26. 56.
Matthew 26. 2-4. O. E. M. 39. 85-49. 88.	John 18. 15-16, 18, + Mark 14. 51-52. O. E. M. 43. 221-44. 234.
Matthew 26. 58. O. E. M. 43. 211-212; 45. 277-278.	John 19. 23-24. O. E. M. 9. 445-50. 448.
Matthew 28. 2-4. O. E. M. 52. 540-542.	John 20. 1-2. O. E. M. 53. 553- 556.
Mark 1. 9, 12-13. O. E. M. 38. 25-32.	Acts 1. 2-3. O. E. M. 54. 619-624.
Mark 11. 7-9. See Matthew 21. 7-9.	Romans 8. 13. O. E. M. 8. 230.
Mark 11. 15. See Matthew 21. 22.	Romans 14. 12. O. E. M. 171. 33-40.
Mark 14. 1. See Matthew 26. 2-4.	1 Corinthians 2. 9. O. E. M. 73. 37-39.
Mark 14. 50. See Matthew 26. 56.	1 Timothy 6. 7. O. E. M. 169. 19-20.
Mark 15. 53, 55. See Matthew 26. 57, 59.	Revelation 21. 8. O. E. M. 187. 25-30.
Mark 16. 5-6. See Matthew 28. 2-4.	Revelation 21. 25; 22. 5. O. E. M. 143. 73.
Luke 1. 28, 31, 34. O. E. M. 100. 1-12.	<i>The Ancren Riwele.</i>
Luke 10. 27. See Matthew 22. 37, 39-40.	Genesis 3. 7. A. R. 322. 18. 20. Genesis 24. 63-65. A. R. 154. 12-13.

<sup>1</sup> Line 8 influenced by Nahum 3. 18?

- Genesis 32. 24, 28. A. R. 154. 16-18.  
 Genesis 34. 1-2; 25-29. A. R. 54. 17-25.  
 Exodus 14. 21-28. A. R. 220. 1-3.  
 Exodus 21. 33-34. A. R. 58. 3-5, 11-12, 20-21; 60. 1-2.  
 Numbers 14. 20. A. R. 408. 22-24.  
 Deuteronomy 24. 6. A. R. 332. 18.  
 Judges 15. 4. A. R. 254. 12-24.  
 1 Samuel 4. 2. A. R. 264. 9-11.  
 2 Samuel 4. 5-6. A. R. 270. 19-23.<sup>1</sup>  
 1 Kings 2. 36-37, 39-46. A. R. 170. 30-172. 8.  
 Job 39. 25. A. R. 370. 25-26.  
 Job 41. 34. A. R. 280. 20-21.  
 Psalms 10. 4. A. R. 334. 8-9.  
 Psalms 137. 9. A. R. 294. 23-24.  
 Proverbs 3. 11-12. A. R. 184. 16-19.  
 Proverbs 8. 31. A. R. 340. 12-13.  
 Proverbs 13. 12. A. R. 80. 9-10.  
 Proverbs 17. 13. A. R. 186. 15-16.<sup>2</sup>  
 Proverbs 23. 35. A. R. 222. 10-11.  
 Proverbs 27. 17. A. R. 376. 18-19.  
 Song of Solomon 2. 14. A. R. 292. 17-18.  
 Isaiah 3. 12. A. R. 194. 3-5.  
 Isaiah 3. 24. A. R. 104. 20-21.  
 Isaiah 6. 5. A. R. 158. 26-161. 1.  
 Isaiah 48. 10. A. R. 236. 8-10.  
 Isaiah 64. 4. A. R. 410. 11-13.  
 Jeremiah 3. 1. A. R. 394. 16-17.  
 Jeremiah 6. 26. A. R. 310. 14.  
 Jeremiah 9. 1. A. R. 156.  
 Lamentations 3. 65. A. R. 392. 3-4.  
 Zechariah 10. 6. A. R. 302. 8-9.  
 Zechariah 13. 9. A. R. 236. 8-10.  
 Wisdom 1. 10. A. R. 90. 16-17.  
 Ecclesiasticus 7. 36. A. R. 116. 18-24.  
 Matthew 12. 1. A. R. 260. 14-17.  
 Matthew 18. 8. A. R. 190. 2-3.  
 Matthew 19. 6. A. R. 186. 21-24.  
 Matthew 19. 28. A. R. 358. 21-22.  
 Matthew 26. 56. A. R. 106. 16-18.  
 Matthew 27. 34. A. R. 238. 21-23.  
 Mark 2. 23. See Matthew 12. 1.  
 Mark 9. 43-45. A. R. 190. 2-3.  
 See Matthew 18. 8.  
 Luke 2. 7. A. R. 258. 250-260. 1.<sup>4</sup>  
 Luke 6. 1. A. R. 260. 14-17.  
 See Matthew 12. 1.  
 John 16. 33. A. R. 166. 9-11.  
 John 19. 30. A. R. 404. 8-10.  
 Romans 14. 14, 20. A. R. 386. 6-7. Cf. Titus 1. 15.  
 1 Corinthians 12. 26-27. A. R. 360. 20. 21.  
 2 Corinthians 12. 7-9. A. R. 234. 18, 21-22.  
 Galatians 6. 4. A. R. 348. 10.  
 Titus 1. 15. A. R. 386. 6-7.  
 Hebrews 4. 15. A. R. 178. 25-26.  
 Hebrews 11. 33. A. R. 248. 11-12.  
 Hebrews 12. 3. A. R. 262. 14-16.  
 Hebrews 12. 6. See Proverbs 30. 12.  
 1 Peter 5. 8. A. R. 164. 5-8.

<sup>1</sup> Cf. the incident as related in the Hebrew and the Authorized Version, where no mention is made of the winnowing of wheat.

<sup>2</sup> Cf. Matthew 5. 44, with which, as regards the context, the writer probably confused this allusion to Proverbs.

<sup>3</sup> Cf. the Vulg. and the A. V.

<sup>4</sup> 260. 1 is quoted.

Revelation 1. 5. A. R. 306. 7-8.  
Revelation 2. 17. A. R. 94. 6-8.  
Revelation 3. 19. See Proverbs  
3. 12.

*The Assumption of our Lady.*

Luke 1. 28. A. L. 46. 91-92.  
John 19. 27. A. L. 45. 50.

*A Sarmun.*

Genesis 3. 19. A. S.  
Ecclesiastes 5. 15. A. S. 5. 40-41.  
Matthew 13. 43. A. S. 6. 49.  
1 Timothy 6. 7. See Ecclesi-  
astes 5. 15.

*The Fall and Passion.*

Genesis 1. 26, 28. F. P. 13.  
21-23.  
Genesis 3. 5. F. P. 13. 31.  
Genesis 3. 23, 24. F. P. 13. 35.  
Matthew 26. 15. F. P. 14. 57-58.  
Matthew 26. 61. F. P. 15. 85.  
Matthew 28. 57-60. F. P. 14.  
71-76.  
Matthew 26. 67-68. F. P. 14. 59.  
Mark 15. 43-46. See Matthew  
28. 57-60.  
Mark 14. 65. See Matthew  
26. 67-68.  
Luke 22. 63-64. See Matthew  
26. 67-68.  
Luke 23. 50-53. See Matthew  
28. 57-60.  
John 18. 38. F. P. 14. 65-66.  
John 19. 4, 6. See 18. 38.  
John 19. 25, 26. F. P. 14. 77.  
John 19. 38-42. See Matthew  
28. 57-60.

*Ypotys.*

Genesis 1. 7-27; 2. 3, 21-22.  
Y. 513. 119-514. 151.  
Genesis 3. 9-15. Y. 517. 278-518.  
314.

*King Alisaunder.<sup>1</sup>*

Ecclesiasticus 40. 28. A. 3069.  
Thessolonians 5. 21. A. 4042.

*The Birth of Jesus.*

Psalms 31. 2. B. J. 66. 50-51.  
Matthew 2. 11. B. J. 97, 763.  
Matthew 11. 11. B. J. 82. 316.  
Luke 2. 22-24. B. J. 100. 865-872.  
Luke 2. 25-28. B. J. 67. 52-69. 60.  
Luke 3. 1-2. B. J. 108. 1155-1156;  
109. 1168-1173.

*The Childhood of Jesus.<sup>2</sup>*

Isaiah 7. 14. C. J. 104. 264.  
Isaiah 7. 14. C. J. 105. 308-315.  
Isaiah 11. 6. C. J. 5. 87-88.  
Matthew 2. 13-16. C. J. 3. 29-4. 54.  
Matthew 11. 5. See 15. 31.  
Matthew 15. 31. C. J. 30. 859-861.  
Luke 2. 13. See Matthew 2.  
13-16.  
Luke 2. 41-50. C. J. 56. 1680-  
1705.  
Luke 7. 22. See Matthew 15. 31.  
John 2. 1-10. C. J. 56. 1709-58.  
1765.  
John 8. 56-58. C. J. 19. 535-20.  
547.<sup>3</sup>  
1 John 1. 9. C. J. 12. 289-294.  
Matthew 2. 11-14. C. J. 101.  
15-16.

<sup>1</sup> Weber, *English Metrical Romances*, 1. 1-327.

<sup>2</sup> Horstmann, *Altenglische Legenden*, 1878. From MS. Harl. 3954.

<sup>3</sup> Line 547 is quoted.

*The Infancy of Christ.*

Matthew 2. 11-14. I. C. 111. 15-22.

Matthew 2. 11-14. I. C. 119. 559-568.

John 2. 1-10. I. C. 122. 779-123. 819.

*The Story of the Gospel.*

Matthew 1. 18. S. G. 258. 293-316.

Luke 1. 5-22. S. G. 256. 170. 257. 208.

Luke 1. 41, 57-64, 68, 76-77. S. G. 257. 219-259.

Luke 1. 57-64, 68, 76-77. S. G. 257. 225-259.

Luke 2. 1-7. S. G. 258. 335-259. 365.

*The Gospel of Nicodemus.*

Leviticus 24. 16. G. N. 50. 421-422.

Deuteronomy 18. 15, 18. G. N. 52. 461-462.

Deuteronomy 25. 3. G. N. 48. 417-420.

Psalms 24. 7. G. N. 108. 1347-1349.

Psalms 24, 7, 9. G. N. 110. 1397-1399.

Isaiah 9. 1-2. G. N. 98. 1189-1194.

Isaiah 45. 2. See Psalms 107. 16.

Isaiah 60. 19-20. G. N. 96. 1181-1186.

Matthew 2. 1-2, 8-11, 16. G. N. 58. 565-575.

Matthew 3. 16-17. G. N. 100. 1239-1245.<sup>1</sup>

Matthew 4. 15-16. See Isaiah 9. 1-2.

Matthew 13. 55. G. N. 24. 25-27.

Matthew 16. 21. G. N. 48. 403-404.

Matthew 21. 7-8. G. N. 28. 89-93.

Matthew 27. 19. G. N. 34. 189-198.

Matthew 27. 24-25. G. N. 46. 367-376.<sup>2</sup>

Matthew 27. 38. G. N. 62. 613-614.

Matthew 27. 48. G. N. 62. 615-617.

Matthew 27. 57-58 + Luke 23. 53. G. N. 68. 714-724.

Matthew 28. 2. G. N. 74. 801-803.

Mark 1. 10-11. See Matthew 3. 16-17.

Mark 6. 3. See Matthew 13. 55.

Mark 8. 31. See Matthew 16. 21.

Mark 11. 7-8. See Matthew 21. 7.

Mark 15. 6-13. See Matthew 27. 15-17; 21-22.

Mark 16. 6-7. See Matthew 28. 5-7.

Mark 16. 15-16. G. N. 78. 877-884.

Luke 2. 29-32. G. N. 98. 1209-1220.

Luke 3. 22. See Matthew 3. 16-17.

Luke 9. 22. See Matthew 16. 21.

Luke 17. 12-14. G. N. 52. 473-476.

Luke 22. 71. G. N. 48. 411-412.

Luke 23. 2. G. N. 24. 21-22.

Luke 23. 4. See John 18. 38; 19. 6.

Luke 23. 17-21. See Matthew 27. 15-17; 21-22.

Luke 23. 34. G. N. 62. 619-620.

Luke 23. 45. G. N. 66. 703.

<sup>1</sup> Line 1244 is from Luke 9. 35.

<sup>2</sup> 375-376 are a quotation.



Luke 23. 42-43. G. N. 122.  
1577-1580.

Luke 23. 48. G.N. 66. 677-680.

John 6. 42. G. N. 24. 23-28.

John 12. 12-14. See Matthew  
21. 7-8.

John 18. 39-40. See Matthew  
27. 15-17; 21-22.

John 19. 7. G. N. 24. 21-22;  
50. 423.

John 19. 12. G.N. 56. 529-532;  
58. 559.<sup>1</sup>

John 19. 15. G. N. 58. 561-562.

John 19. 19. See Luke 23. 38.

John 19. 38-41. See Luke 23. 53.

Acts 1. 9-10. G.N. 78. 885-888.

1 Corinthians 15. 55. G.N. 108.  
1378.

*The Lay-Folks Mass-Book.*

Psalms 70. 1. M-B. 82. 4-5.

Matthew 2. 11-12. M-B. 22.  
248-252.

Matthew 5. 43. M-B. 52. 552-  
557.

Matthew 19. 19. See 5. 43.

Matthew 22. 39. See 5. 43.

Matthew 27. 2. M-B. 84. 33-34.

Mark 12. 31. See Matthew  
5. 43.

Mark 16. 19. M-B. 20. 225-227.

Luke 10. 27. See Matthew 5. 43.

Luke 23. 51. See Mark 16. 19.

Romans 13. 9. See Matthew  
5. 43.

1 Corinthians 15. 4. M-B. 20.  
223-224.

Galatians 5. 14. See Matthew  
5. 43.

2 Timothy 4. 1. M-B. 20. 229-  
230.

James 2. 8. See Matthew 5. 43.

*Dispute between Jesus and the  
Scribes.*

Isaiah 7. 14; 11. 1. D. 213.  
119-120; 214. 165-170.

Luke 2. 42, 47. D. 212. 10-14.

Luke 2. 46, 48-49. D. 214. 183-  
193.<sup>2</sup>

*Dispute between a Thrush  
and a Nightingale.*

Psalms 147. 6. T. N. 244. 17-18.

Luke 1. 52. See Psalms 147. 6.

*The Castle of Love.*

Genesis 2. 16-17. C. L. 359.  
174-178.

Genesis 2. 21-22. C. L. 358.  
134-136.

Genesis 3. 4-5. C. L. 382. 1067-  
1072.

Genesis 3. 5-6. C. L. 363. 335-  
340.

Isaiah 9. 6. C. L. 378. 921-922;  
389. 1356.

Isaiah 30. 26. C. L. 359. 157-158.

Isaiah 64. 4. See 1 Corinthians  
2. 9.

Matthew 14. 15-20. C. L. 387.  
1273-1278.

Matthew 19. 19. C. L. 380. 975-  
976.

Matthew 28. 19. See Mark  
16. 15.

Mark 6. 34-43. See Matthew  
14. 15-20.

Mark 16. 14-16. C. L. 392. 1447-  
1458.

Luke 9. 12-17. See Matthew  
14. 16-20.

John 1. 3. C. L. 369. 559.

John 2. 1-9. C. L. 387. 1263-1270.

<sup>1</sup> Ll. 531-532 are a quotation.

<sup>2</sup> Ll. 189-190 are quoted.



John 6. 5-13. See Matthew 14. 15-20.  
 John 11. 39, 43. C. L. 387. 1281-388. 1286.<sup>1</sup>  
 John 20. 19, 24-27. C. L. 391. 1417-1436.  
 Acts 1. 3. C. L. 391. 1413-1416.  
 1 Corinthians 2. 9. C. L. 372. 690-692.

*Early South-English  
 Legendary.*

Numbers 17. 5, 8. E. S.-E. L. 214. 107-108, 123-124.  
 Psalms 147. 9. + Matthew 6. 26. E. S.-E. L. 150. 1526  
 Matthew 2. 11. E. S.-E. L. 178. 18-22.  
 Matthew 9. 9. E. S.-E. L. 77. 5-9.<sup>2</sup>  
 Matthew 10. 9-10. E. S.-E. L. 58. 147-148.  
 Matthew 14. 1-12. E. S.-E. L. 30. 27-31. 48.  
 Matthew 27. 50. E. S.-E. L. 106. 175.  
 Mark 6. 14-29. See Matthew 14. 1-12.  
 Luke 5. 27-28. See Matthew 9. 9.  
 Luke 9. 2-3. See Matthew 10. 9-10.  
 Luke 11. 41. E. S.-E. L. 235. 576.  
 Luke 12. 24. See Psalms 147. 9.  
 John 19. 25-27. E. S.-E. L. 403 27-30.  
 Acts 9. 9-26. E. S.-E. L. 190. 33-191. 70.

*The North-English Legendary.*

Matthew 14. 3-12. See Mark 6. 17-29.  
 Matthew 16. 14-16. N.-E. L. 77. 37-41; 78. 103-104.<sup>3</sup>

<sup>1</sup> Ll. 1285-1286 are quoted.

<sup>3</sup> L. 41 is quoted.

Matthew 16. 21. N.-E. L. 5. 79-83.  
 Matthew 26. 6-7. See Luke 7. 36-38, 48.  
 Mark 6. 17-29. N.-E. L. 124. 33-126. 200.<sup>4</sup>  
 Mark 14. 3. See Luke 7. 36-38, 48.  
 Luke 3. 21. N.-E. L. 151. 432.  
 Luke 7. 36-38, 48. N.-E. L. 81. 27-55.  
 Luke 9. 22. See Matthew 16. 21.  
 Luke 14. 33. N.-E. L. 27. 191-193.  
 Acts 12. 3-10. N.-E. L. 78. 115-120.

*The King of Tars.*

Mark 16. 19. K. T. 53. 851-854.  
 Acts 10. 42. See 2 Timothy 4. 1.  
 Romans 14. 9-10. See 2 Timothy 4. 1.  
 2 Timothy 4. 1. K. T. 53. 857.  
 1 Peter 4. 5. See 2 Timothy 4. 1.

*Roland and Vernagu.*

1 Corinthians 15. 4. R. V. 56. 690-691.  
 2 Corinthians 5. 10. R. V. 58. 761-766.  
 2 Corinthians 15. 4. R. V. 53. 847-848.

*Havelok the Dane.*

Proverbs 10. 1; 15. 20. H. 2983.

*Handlyng Synne.*

Genesis 2. 1-3. H. S. 30. 829-831.  
 Genesis 3. 8, 12. H. S. 387. 12345-12348; cf. 12372-12373.  
 Genesis 4. 13-14. H. S. 386. 12309-12310.  
 Genesis 37. 7-10. H. S. 16. 431-434.

<sup>2</sup> Ll. 8-9 are quoted.

<sup>4</sup> L. 116 is quoted.

Exodus 30. 10. H. S. 321. 10 298.	Matthew 8. 2-3. H. S. 357. 11458, 11461-11464.
Leviticus 6. 4. H. S. 74. 2081-2082.	Matthew 8. 4. H. S. 263. 8317.
Leviticus 16. 34. See Exodus 30. 10.	Matthew 14. 7-8. See Mark 6. 22-24.
Joshua 7. 20-21. H. S. 352. 11365-11370.	Matthew 19. 5. H. S. 58. 1620.
Joshua 24. 15. H. S. 391. 12474-12476.	Matthew 24. 44. H. S. 146. 4343-4346.
Judges 11. 30-31, 34-39. H. S. 101. 2845-102. 2888.	Matthew 25. 13. See 24. 44.
1 Samuel 2. 12, 22-25; 4. 1-18. H. S. 163. 4927-166. 5030.	Matthew 26. 6. H. S. 360. 11558-11570.
2 Samuel 12. 13. H. S. 377. 12088-12090. <sup>1</sup>	Matthew 26. 47. H. S. 142. 4185-4189.
Psalms 18. 25-26. H. S. 212. 6583-6584.	Mark 1. 40-41. See Matthew 8. 2-3.
Psalms 32. 5. H. S. 351. 11358; 377. 12102-12104.	Mark 1. 44. See Matthew 8. 4.
Psalms 50. 18. H. S. 346. 11185-11186.	Mark 6. 22-24. H. S. 100. 2819-2830.
Psalms 69. 5. H. S. 390. 12449.	Mark 7. 10. See Exodus 20. 12.
Proverbs 19. 20. H. S. 110. 3135-3136.	Mark 13. 35-36. See Matthew 24. 44.
Proverbs 23. 22. H. S. 39. 1092-1093.	Mark 14. 3. See Matthew 26. 6.
Isaiah 5. 11. H. S. 231. 7223-7226.	Luke 5. 12-13. See Matthew 8. 2-3.
Isaiah 58. 1-2. H. S. 383. 12269-384. 12272.	Luke 5. 14. See Matthew 8. 4.
Daniel 2. 39. H. S. 17. 448-454.	Luke 7. 37-38. See Matthew 26. 6.
Daniel 5. 1-3. H. S. 293. 9347-9358.	Luke 12. 40. See Matthew 24. 44.
Daniel 5. 1-13, 24-30. H. S. 293. 9365-295. 9434.	Luke 16. 21, 24. H. S. 217. 6735-218. 6786.
Daniel 5. 3; 6. 10. H. S. 243. 7636.	Luke 18. 20. See Exodus 20. 12, 14. 15.
Ecclesiasticus 27. 16-17. H. S. 375. 12022-12023.	Luke 23. 42-43. H. S. 171. 5203-5210. <sup>2</sup>
Ecclesiasticus 33. 19-20. H. S. 42. 1175-1178.	John 12. 1-3. See Matthew 26. 6.
Ecclesiasticus 34. 5. H. S. 14. 379, 381.	Acts 4. 34. Cf. 2. 45. H. S. 365. 11709-366. 11700.
Matthew 2. 13. H. S. 16. 438-440.	Acts 5. 1-10. H. S. 365. 11711-366. 11746.
	Romans 1. 30. H. S. 143. 4299.
	1 Corinthians 6. 16. See Matthew 19. 5.
	Ephesians 6. 4. H. S. 45. 1243-1244.

<sup>1</sup> L. 12088<sup>a</sup> is quoted.

<sup>2</sup> L. 5208 is quoted.

- Titus 3. 2. H. S. 126. 3678-3680. | Job 13. 26. P. C. 149. 5496-5497;  
Hebrews 9. 7, 25. See Exodus | 155. 5723-5724.  
30. 10. | Job 14. 2. P. C. 20. 688-697.  
James 1. 5, 6; 4. 2. H. S. 348. | Job 20. 25. P. C. 231. 8595-8596.  
11237-11257. | Psalms 11. 6. P. C. 217. 8053-  
James 5. 16. H. S. 263. 8357. | 8056.  
Psalms 84. 10. P. C. 218. 8100-  
*Brunne's Meditations.* | 8101.  
Luke 2. 35. N. 25. 804-805. | Proverbs 2. 19. P. C. 7251; 77.  
John 13. 5. M. 6. 151-152. | 2834-2835; 195. 7251.<sup>4</sup>  
John 13. 25-26. M. 4. 105-108. | Ecclesiastes 5. 15. See Job  
John 19. 25, 26. M. 22. 703-704. | 1. 21.  
John 19. 31-34. M. 26. 820-824; | Isaiah 14. 11. P. C. 187. 6943-  
27. 841; 843; 857-860.<sup>1</sup> | 6946.  
John 19. 32-34. M. 27. 841, 843; | Judith 16. 17. P. C. 185. 6969-  
857-860. | 6972.  
Philippians 2. 8. M. 6. 173. | Matthew 13. 43. P. C. 169. 6242-  
6243; 234. 8709-8710.  
*Brunne's Chronicle.* | Matthew 24. 21. P. C. 119.  
Genesis 6. 12-13, 18; 7. 23. B. C. | 4357-4358.  
48. 204-209. | Matthew 24. 30. P. C. 143. 5283-  
5284.  
*English Metrical Homilies.* | Matthew 24. 44; 25. 13. P. C.  
Genesis 11. 4-7. M. H. 60. | 54. 1968-55. 1975.  
10-61. 5. | Matthew 25. 31. P. C. 165. 6119,  
2 Kings 5. 6, 16, 20-27. M. H. | 6122.  
130. 22-132. 6.<sup>2</sup> | Matthew 25. 33. P. C. 80. 2931-  
Matthew 3. 17. M. H. 50. | 2932.  
Matthew 8. 13. M. H. 129. 1-6. | Matthew 25. 46. P. C. 72. 2623-  
Matthew 13. 37-38. M. H. 146. | 2627.  
19-21; 147. 15-18. | Luke 3. 5. P. C. 130. 4796-  
Matthew 14. 4. M. H. 38. 1-4. | 4977.  
Matthew 27. 51. M. H. 99. 6-10. | 1 Corinthians 2. 9. P. C. 210.  
Mark 6. 18. See Matthew 14. 4. | 7800-7804; 217. 8051-8052.  
Luke 2. 26. M. H. 157. 3-6. | 1 Corinthians 13. 12. P. C. 233.  
Luke 2. 36-38. M. H. 156. 6-16. | 8673-8678.<sup>5</sup>  
Luke 21. 25-26. M. H. 21. 5-14.<sup>3</sup> | 1 Corinthians 15. 52. P. C. 169.  
6260-6261.  
*The Pricke of Conscience.* | 2 Corinthians 3. 18. P. C. 221.  
Genesis 2. 7. P. C. 51. 1854-1855. | 8213. 6.  
Job 1. 21. P. C. 15. 508-509; | Hebrews 11. 13-14. P. C. 38.  
24. 835-837. | 1377-1379.

<sup>1</sup> Ll. 857, 860 quote v. 34.<sup>3</sup> Ll. 5-7 quote v. 25.<sup>5</sup> Line 8676 is from 1 John 3. 2.<sup>2</sup> 131. ll. 20-21 quote v. 25.<sup>4</sup> Ascribed to Job.

1 John 2. 18. P. C. 113. 4147-4148.  
Revelation 20. 14; 21. 8. P. C. 220. 8163-8164.  
Revelation 21. 19-21. P. C. 239. 8894-8912.

*Rolle's Prose Treatises.*

Genesis 29. 18-25, 28, 21. P. T. 29. 15-19.  
1 John 4. 18. P. T. 17. 3-5.

*Rolle's Lamentatio St. Bernhardi.*

Matthew 26. 18. L. B. 104. 470.<sup>1</sup>  
Matthew 27. 48. See John 19. 28-29.  
Matthew 27. 59-60. See John 19. 38-40.  
Mark 16. 36. See John 19. 28-29.  
Mark 16. 46. See John 19. 38-40.  
Luke 23. 39-43. L. B. 106. 530-548.  
Luke 23. 45 + Matthew 27. 51. L. B. 90. 126.  
Luke 23. 53. See John 19. 38-40.  
John 18. 10 + Luke 22. 51. L. B. 93. 189-192.  
John 19. 28-29. L. B. 104. 459-462.  
John 19. 34. L. B. 109. 597-605.  
John 19. 38-40. L. B. 112. 673-676.

*Hymns and Antiphones.*<sup>2</sup>

Matthew 2. 9-11. H. A. 87. 1-3.  
Mark 1. 9. See John 1. 29, 32.  
John 1. 29, 32. H. A. 87. 4-7.  
John 2. 6, 9. H. A. 87. 7-9.

*Ayenbite of Inwy.*

Genesis 18. 27. A. I. 137. 12.  
Genesis 19. 15, 17. A. I. 241. 34. 36.

Exodus 3. 2, 10. A. I. 103. 9-13.  
Exodus 17. 9-13. A. I. 219. 8-9.  
Numbers 21. 8-9. A. I. 203. 10-13.  
Numbers 26. 65. A. I. 67. 14-20.  
2 Samuel 16. 13. A. I. 133. 1-3.  
2 Kings 5. 10, 14. A. I. 202. 23-26.  
Job 18. 8. A. I. 154. 51.  
Psalms 19. 9-10. A. I. 140. 28-30.  
Psalms 31. 19. A. I. 142. 25.  
Psalms 38. 2. A. I. 174. 12-14.  
Psalms 38. 15. A. I. 207. 31-32.  
Psalms 39. 1. A. I. 255. 23-24.  
Psalms 46. 1. A. I. 54. 34.  
Psalms 73. 22. A. I. 201. 20.  
Psalms 81. 16. A. I. 136. 9-10.  
Psalms 112. 5. 9. A. I. 197. 32-34.  
Psalms 140. 3.<sup>3</sup> A. I. 61. 21-22.  
Psalms 147. 3. A. I. 129. 3-4.  
Proverbs 8. 20. A. I. 160. 1-3.  
Proverbs 10. 20. A. I. 152. 28-29.  
Proverbs 11. 30. A. I. 183. 24-25.  
Proverbs 13. 10. A. I. 22. 1-2.  
Proverbs 19. 20. A. I. 184. 5-6.  
Proverbs 22. 6. A. I. 220. 18-20.  
Proverbs 23. 5. A. I. 156. 14-15.  
Ecclesiastes 7. 26. A. I. 47. 21-22; 181. 5-6.  
Isaiah 32. 2. A. I. 141. 33-142. 2.  
Jeremiah 9. 21. A. I. 204. 9-10.  
Jeremiah 13. 7. A. I. 205. 3-4.  
Zechariah 3. 9. A. I. 150. 23-24.  
Tobit 3. 8. A. I. 223. 15-18.  
Tobit 4. 7. A. I. 195. 19-20.  
Wisdom 8. 7. A. I. 124. 2-5.  
Wisdom 10. 10. A. I. 127. 15-16.  
Ecclesiasticus 4. 18-21. A. I. 117. 8-9.  
Ecclesiasticus 22. 25. A. I. 162. 34.  
Matthew 5. 44. 46. A. I. 114. 25-32.  
Matthew 6. 1-2. A. I. 196. 16-18.  
Matthew 6. 9. A. I. 106. 6-7; 107. 9-10.

<sup>1</sup> Regarded as spoken from the Cross.

<sup>2</sup> *Rel. Ant.* 1. 97.

<sup>3</sup> Attributed to Solomon.

- Matthew 6. 10. A. I. 107. 34; 109. 15-16.  
 Matthew 6. 11. A. I. 112. 29-30.  
 Matthew 8. 31-32. A. I. 50. 15-17.  
 Matthew 10. 28. A. I. 154. 28.  
 Matthew 12. 32. A. I. 70. 8-9.  
 Matthew 15. 4-6. A. I. 8. 4-7.  
 Matthew 15. 8. A. I. 211. 5-7.  
 Matthew 17. 20. 143. 30-32.  
 Matthew 23. 27. A. I. 26. 1-3.  
 Matthew 25. 3-4, 10-11. A. I. 233. 4-9.  
 Matthew 25. 3, 10; A. I. 189. 8-10.  
 Matthew 25. 8. A. I. 218. 27-28.  
 Matthew 25. 40. A. I. 194. 36-195. 1.  
 Mark 5. 12-13. See Matthew 8. 31-32.  
 Mark 7. 6. See Matthew 15. 8.  
 Luke 8. 32-33. See Matthew 8. 31-32.  
 Luke 10. 39-40. A. I. 199. 26-29.  
 Luke 16. 19-24. A. I. 189. 5-7.  
 Luke 17. 6. See Matthew 17. 20.  
 John 8. 44. A. I. 62. 24-26.  
 John 15. 5. A. I. 146. 15-17.  
 Romans 2. 27. A. I. 126. 19-21.  
 Romans 8. 15-17. A. I. 102. 14-17.  
 Romans 12. 4-5. A. I. 148. 1-2.  
 Romans 12. 6. A. I. 122. 27.  
 1 Corinthians 2. 9. A. I. 261. 34-36.  
 1 Corinthians 6. 10. A. I. 66. 22-23.  
 1 Corinthians 11. 5-6. A. I. 216. 34-217. 2.  
 1 Corinthians 12. 23-30. A. I. 147. 32-34; 148. 26-27.  
 1 Corinthians 13. 2-3. A. I. 90. 2-5.  
 1 Corinthians 13. 8. 13. A. I. 80. 6-12.  
 1 Corinthians 13. 13. A. I. 123. 11-12, 20.  
 2 Corinthians 7. 1. A. I. 201. 13-16.  
 Galatians 4. 5. A. I. 101. 29-30.  
 Galatians 5. 17. A. I. 204. 33.  
 Galatians 6. 10. A. I. 195. 7.  
 Ephesians 1. 5. A. I. 101. 21-24. 28-29; 146. 10.  
 Ephesians 4. 2. A. I. 148. 28-30.  
 Philippians 1. 22-23. A. I. 199. 17-18.  
 Philippians 2. 2. A. I. 145. 9. 10.  
 Philippians 3. 13. A. I. 242. 5-6.  
 Colossians 3. 12. A. I. 148. 28-29.  
 1 Thessalonians 4. 17. A. I. 199. 17-18.  
 1 Timothy 5. 11-14. A. I. 226. 13-14.  
 Hebrews 11. 14. A. I. 254. 1.  
 James 1. 17. A. I. 104. 10-11; 120. 3-7.  
 1 Peter 1. 12. A. I. 266. 26-27.  
 1 Peter 1. 22. A. I. 147. 12-14.  
 1 Peter 2. 21. A. I. 149. 7-10.  
 1 Peter 4. 10. A. I. 147. 24-25.  
 1 Peter 5. 8. A. I. 82. 31-32.  
 1 John 15. 16. A. I. 125. 9-10.  
 Revelation 3. 20. A. I. 174. 8.  
 Revelation 4. 6. A. I. 150. 21-22.  
 Revelation 14. 3. A. I. 268. 1-2.

*The Creed.*

- Mark 16. 19. Rel. Ant. 1. 42.  
 1 Corinthians 15. 4. Rel. Ant. 1. 42.  
 2 Timothy 4. 1. Rel. Ant. 1. 42.

*Informacio Alredi.*

- Psalms 45. 14. I. A. 315. 265.  
 Psalms 116. 15. I. A. 339. 1036.  
 Isaiah 9. 6. I. A. 331. 740-742.  
 Matthew 6. 28-29. A. I. 338. 1000-1001.  
 Matthew 25. 33. I. A. 340. 1071-1092.  
 Matthew 26. 75. See Luke 22. 61-62.



- Matthew 27. 34. 38. I. A. 331. 746-748.  
 Mark 14. 3. See Luke 7. 36-38.  
 Mark 14. 72. See Luke 22. 61-62.  
 Mark 15. 23, 27. See Matthew 27. 34, 38.  
 Luke 2. 42-48. I. A. 324. 523-525, 527-529.  
 Luke 7. 36-38. I. A. 325. 557-559.  
 Luke 12. 27. See Matthew 6. 28-29.  
 Luke 22. 61-62. I. A. 330. 710-712.  
 Luke 23. 36. See Matthew 27. 34, 38.  
 Luke 23. 43. I. A. 332. 786-787.  
 John 8. 3. 6-7. I. A. 324. 541-548.  
 John 8. 11. I. A. 325. 556.  
 John 11. 2; 12. 3. See Luke 7. 36-38.  
 John 13. 4-5. I. A. 328. 651-654.  
 John 19. 18, 29. See Matthew 27. 34, 38.  
 John 19. 23. I. A. 331. 742-746.  
 John 19. 38-40; 20. 12-16. I. A. 333. 808-801, 814-820, 828.  
 John 20. 17-18. I. A. 334. 844-845.  
 Revelation 7. 16; 21. 4. I. A. 342. 1129-1133.  
 Revelation 14. 3. I. A. 307. 45-46.  
 'Gabriel from Evene King.'<sup>1</sup>  
 Luke 1. 28-35, 38. 'Gabriel from,' etc. 35. 1-36, 37.  
 The Fifteen Signs of  
 Doomsday.<sup>2</sup>  
 Joel 2. 31. F. S. 53. 21; 54. 24-26, 29, 35-36.  
 Acts 2. 20. See Joel 2. 31.  
 Revelation 6. 12. See Joel 2. 31.  
 'Bi west under a wylde wodesyde.'<sup>3</sup>  
 Matthew 25. 37-40. 'Bi west,' etc. 90. 40-44.  
 'Now bernes, buirdus, bolde and blype.'<sup>4</sup>  
 Luke 12. 35, 40. 'Now bernes,' etc. 290. 40-44.  
 'Deus Caritas est.'<sup>5</sup>  
 Matthew 25. 34, 41. 'Deus Caritas,' etc. 291. 9-15.  
 'Whon men beop meriest at heor mele.'<sup>6</sup>  
 Ecclesiastes 9. 4. 'Whon men,' etc. 299. 74-78.  
 Sermo in Festo Corporis Christi.  
 Exodus 14. 21-29. S. 167. 23-168. 36.<sup>7</sup>  
 Exodus 16. 14-15, 17, 20. S. 168. 37-50.  
 Numbers 26. 62, 65. S. 168. 119-122.  
 Psalms 33. 9. S. 188. 73-74.  
 Matthew 25. 41-46. S. 168. 79-96.  
 1 Corinthians 11. 29. S. 170. 311-317.  
 The Messengers of Death.  
 1 Corinthians 16. 13. M. D. 433. 53.  
 1 Thessalonians 4. 5. See 1 Corinthians 16. 13.

<sup>1</sup> Ed. Eveneking. Jacoby, *Vier Mittelenglische Geistliche Gedichte*.

<sup>2</sup> From Digby 86, Ed. Stengel.

<sup>3</sup> *Anglia* 7, pp. 282-287.

<sup>4</sup> *Anglia* 7, pp. 289-291.

<sup>5</sup> *Anglia* 7, pp. 291-292.

<sup>6</sup> *Anglia* 7, pp. 297-301.

<sup>7</sup> L. 42 refers to Ps. 78. 25.



<i>The Charter of Christ.</i> <sup>1</sup>	John 19. 30. C. C. 431. 339.
Psalms 17. 11-12. C. C. 426. 65-66.	<sup>1</sup> Corinthians 11. 24. C. C. 426. 113, 120.
Matthew 6. 12. C. C. 432. 400.	
Matthew 27. 34. C. C. 429. 251-253.	
Matthew 27. 35. See John 19. 23-24.	<i>Ceremonial Verses for Palm-Sunday.</i>
Luke 23. 34. C. C. 429. 261-262.	Matthew 21. 5-9. C. V. 244. 1-18. <sup>2</sup>
John 19. 23-24. C. C. 427. 137-138.	Mark 11. 7-9. See Matthew 21. 5-9.
John 19. 18. C. C. 429. 245-247. <sup>1</sup>	Luke 19. 35-38. See Matthew 21. 5-9.

<sup>1</sup> L. 246 refers to Luke 23. 43.<sup>2</sup> Lines 17-18 are quoted.

## APPENDIX III.

### ALLUSIONS.

#### *Sainte Marherete.*

Proverbs 18. 4. S. M. 11. 1.  
Matthew 10. 16. See Luke 10. 3.  
Luke 10. 3. S. M. 3. 25.  
John 1. 13. S. M. 7. 30-31.

#### *Hali Meidenmad.*

Exodus 32. 33. See Psalms 69.  
28.  
Psalms 69. 28. H. M. 23. 34.  
1 Thessalonians 4. 4. H. M. 13,  
19-21.  
Revelation 14. 4. H. M. 23. 6,  
11.

#### *Juliana.*

Genesis 15. 1. J. 68. 5.  
Exodus 14, 21-22. J. 60. 12-13.  
Exodus 14. 22, 28. J. 32. 11-12.  
Exodus 16. 35. J. 60. 13-14.  
Daniel 3. 21, 28. J. 32. 7-8.  
Daniel 6. 22-23. J. 32. 6-7.  
1 Samuel 17. 49-50. J. 60. 17-  
62. 2.  
Psalms 33. 20, 59. 11. See Gene-  
sis 15. 1.  
Matthew 2. 9-11. J. 62. 8-9.  
Matthew 3. 15. See Mark 1. 9.  
Matthew 7. 24-25. J. 72. 14-15.  
Mark 1. 9. J. 62. 11.  
Luke 6. 48. See Matthew 7.  
24-25.

#### *Life of St. Katherine.*

Genesis 1. 27. L. K. 46. 990-991.  
Genesis 3. 13, 23-24. L. K. 42.  
890-894.

Exodus 19. 20. L. K. 121. 2465-  
2467.  
Leviticus 12. 6, 8. L. K. 5. 60-63.  
Job 6. 26; 8. 2. L. K. 40. 840-842.  
Job 32. 15-16. L. K. 58. 1250-  
1252, 1254.  
Psalms 24. 8. L. K. 50. 1093-  
1094.  
Psalms 115. 5-7; 135. 16-17.  
L. K. 19. 360-362.  
Proverbs 8. 15-16. L. K. 12.  
223-224.  
Daniel 3. 27. L. K. 65. 1416-1418.  
Daniel 6. 16, 22. L. K. 89. 1825-  
1827.  
Wisdom of Solomon 13. 1-2.  
L. K. 13. 256-14. 273.  
Wisdom of Solomon 15. 15.  
See Psalms 115. 5-7.  
Matthew 10. 17-18. L. K. 31.  
620-632.  
Matthew 10. 20. L. K. 61. 1317-  
1321.  
Matthew 13. 41-43. L. K. 87.  
88. 1785-1797.  
Mark 13. 9. See Matthew 10.  
17-18.  
Mark 13. 11. See Matthew  
10. 20.  
Luke 1. 19. L. K. 34, 710-712.  
Luke 1. 34. L. K. 17. 330-332.  
Luke 7. 22. See Matthew 11. 5.  
Luke 21. 12. See Matthew  
10. 17-18.  
Luke 21. 15. See Matthew  
10. 20.  
Acts 2. 3-4. L. K. 64. 1399-65.  
1404.

Acts 9. 3. L. K. 77. 1582-1587.  
 1 Corinthians 15. 3-4. L. K.  
 17. 335-18. 341.  
 Hebrews 7. 27. L. K. 93. 1899-  
 1901.  
 Revelation 21. 10-11; 18-21,  
 23, 25, 27. L. K. 81. 1642-  
 83. 1682.<sup>1</sup>

*Old English Homilies 1.*

Genesis 1. 26. H. 1. 79. 22-35.  
 Exodus 12. 7. 22. H. 1. 127. 22-23.  
 Exodus 12. 14-17. H. 1. 87.  
 15-16.  
 Exodus 15. 25. H. 1. 129. 4-5.  
 Exodus 31. 18. H. I. 11 (ii) 10-12.  
 Exodus 34. 28. H. I. 11 (ii).  
 6-8.  
 Numbers 20. 11. H. 1. 129. 6-7.  
 Deuteronomy 9. 9. See Exodus  
 34. 28.  
 Psalms 69. 15. H. 1. 49. 24-25.  
 Isaiah 40. 3. H. 1. 7. 6-7.  
 Isaiah 53. 7. H. 1. 273. 34-36.  
 Matthew 3. 16. H. 1. 93. 36-95.  
 1. 10-11.  
 Matthew 5. 38-41. H. 1. 17. 22-23.  
 Matthew 5. 44. H. 1. 17. 15.  
 Matthew 8. 12. H. 1. 33. 14-15.  
 Matthew 8. 20. H. 1. 277. 35-  
 279. 1.  
 Matthew 9. 13. H. 1. 15. 10-12.  
 Matthew 11. 5. H. 1. 229. 7-12.  
 Matthew 12. 7. See 9. 13.  
 Matthew 13. 42, 50. See 8. 12.  
 Matthew 13. 43. H. 1. 263. 3-4.  
 Matthew 16. 18-19. H. 1. 37.  
 5-6.

Matthew 18. 18. See 16. 18-19.  
 Matthew 21. 2. H. 1. 7. 29-30.  
 Matthew 21. 8. H. 1. 5. 30-32.  
 Matthew 21. 9. H. 1. 7. 9-10.  
 Matthew 22. 13. See 8. 12.  
 Matthew 24. 51. See 8. 12.

Matthew 25. 30. See 8. 12.  
 Matthew 26. 28. H. 1. 127. 21.  
 Matthew 27. 29. H. 1. 121. 13-14.  
 Mark 1. 10. See Matthew 3. 16.  
 Mark 11. 4. See Matthew 21. 2.  
 Mark 11. 10. See Matthew 21. 9.  
 Mark 15. 18. See Matthew  
 27. 29.  
 Mark 16. 16. H. 1. 229. 13-14.  
 Luke 1. 28. H. 1. 195. 85-86.  
 Luke 2. 7. H. 1. 277. 25-30.  
 Luke 3. 22. See Matthew 3. 16.  
 Luke 6. 27. 35. See Matthew  
 5. 44.  
 Luke 7. 22. See Matthew 11. 5.  
 Luke 9. 58. See Matthew 8. 20.  
 Luke 13. 28. See Matthew 8. 12.  
 Luke 19. 30. See Matthew 21. 2.  
 Luke 19. 38. See Matthew 21. 9.  
 Luke 13. 38. See Matthew 8. 12.  
 John 1. 32. See Matthew 3. 16.  
 John 11. 33, 44. H. 1. 157. 10-13.  
 John 19. 3. See Matthew 27. 29.  
 John 19. 28. H. 1. 282. 17-19.  
 Acts 1. 9. H. 1. 229. 34-35.  
 Acts 2. 3-4. H. 1. 93. 14-16, 35-  
 36; 143. 4-5.

Romans 8. 13. H. 1. 19. 14.  
 Romans 12. 20. Matthew 5. 44.  
 Philippians 2. 8. H. 1. 109. 23;  
 259. 27-28.  
 Colossians 3. 4. H. 1. 229. 36-  
 231. 1.  
 James 2. 10. H. 1. 23. 12-13,  
 17-18.  
 1 Peter 3. 8. H. 1. 7. 3-4.  
 Revelation 4. 4. H. 1. 193. 51-52.

*Old English Homilies 2.*

Genesis 21. 1-3. H. 2. 133. 10-13.  
 Job 1. 8. H. 2. 65. 32-33.  
 Job 2. 3. See 1. 8.  
 Isaiah 11. 1-2. H. 2. 256. 17-18.  
 Matthew 2. 11. H. 2. 45. 13-15.

<sup>1</sup> Ll. 1664-1665 are from Matthew.

- Matthew 3. 3. H. 2. 127. 23-24. 1 Samuel 1, 10, 18-20. V. V. 85. 18-22.  
Matthew 3. 5. H. 2. 127. 32. 2 Samuel 11. 2-4. V. V. 81. 22-24.  
Matthew 3. 16. H. 2. 137. 10. Daniel 1. 12. V. V. 43. 12-14.  
Matthew 9. 1. H. 2. 43. 3. Jonah 3. 3, 5-10. V. V. 137. 2-6.  
Matthew 12. 45. H. 2. 85. 21-22. Matthew 4. 2. V. V. 137. 8-10.  
Matthew 14. 3-8. H. 2. 139. 25-36. Matthew 6. 19-20. V. V. 75. 25-27.  
Matthew 16. 21. H. 2. 48. 400-404. Matthew 6. 25, 31. V. V. 87. 28-32.  
Matthew 25. 33, 41. H. 2. 37. 21-24. Matthew 19. 29. V. V. 35. 3-4.  
Matthew 26. 75. H. 2. 147. 21-24. Matthew 22. 13. V. V. 17. 26-28.  
Mark 1. 3. See Matthew 3. 3. Matthew 23. 27. V. V. 15. 23-24.  
Mark 1. 5. See Matthew 3. 5. Matthew 25. 15-16, 20. V. V. 17. 5-7.  
Mark 1. 9. H. 2. 137. 8. Mark 10. 29. See Matthew 10. 29.  
Mark 6. 17-18. See Matthew 14. 3-5. Mark 16. 19. V. V. 25. 26.  
Mark 14. 72. See Matthew 26. 75. Luke 2. 14. V. V. 99. 5, 7.  
Luke 1. 5, 11, 13. H. 2. 125. 6-8. Luke 4. 2. See Matthew 4. 2.  
Luke 1. 20, 22. H. 2. 135. 22-23. Luke 19. 13, 18. See Matthew 25. 15-16. 20.  
Luke 2. 8-10. H. 2. 31 (vi). 2-5; 35. 25-26. John 11. 20-22, 32. V. V. 111. 26-33, 43-44.  
Luke 3. 4. See Matthew 3. 3. John 12. 3. V. V. 85. 17-19.  
Luke 3. 22. See Matthew 3. 16. John 15. 5. V. V. 131. 25-26.  
Luke 22. 62. See Matthew 26. 75. Acts 2. 3. V. V. 35. 30-31.  
Luke 23. 28. H. 2. 147. 33-36. Romans 8. 35. V. V. 131. 28.  
John 1. 32-33. See Matthew 3. 16. Romans 12. 19. See Deuteronomy 32. 35.  
John 11. 33, 35. H. 2. 147. 28. 1 Corinthians 11. 31. V. V. 105. 22-25.  
John 12. 3. H. 2. 147. 16-17. Galatians 4. 10. V. V. 27. 22-23.  
1 Corinthians 15. 4. H. 2. 23. 6-7. (perhaps reference is also made to Romans 14. 15).  
Philippians 2. 8. H. 2. 17. 27-28. Hebrews 1. 3; 8. 1; 1-2. See Mark 16. 19.  
1 Timothy 6. 15. H. 2. 89. 12-13. Hebrews 10. 30. See Deuteronomy 32. 35.  
1 Peter 3. 22. See Mark 16. 19.

*Vices and Virtues.*

- Genesis 21. 2. V. V. 111. 12-14.  
Exodus 34. 28. V. V. 137. 13-14.  
Leviticus 3. 9; 7. 3.<sup>1</sup> V. V. 149. 29-151. 1.  
Deuteronomy 9. 9, 18. See Exodus 34. 28.  
Deuteronomy 32. 35. V. V. 77. 17-18.

*Brut.*

- Genesis 8. 18. B. 382. 12-13.

<sup>1</sup> Cf. 8. 25; 9. 19.

<i>Old English Miscellany.</i>	<i>Ancren Riwele.</i>
Genesis 3. 6. O.E.M. 187. 13-14.	Genesis 3. 1-6. A.R. 66. 3-7.
Genesis 3. 17. 19. O.E.M. 65. 204.	Genesis 3. 12-13. A.R. 304. 3-5.
2 Samuel 14. 25. O.E.M. 95. 83-84.	Genesis 3. 17. A.R. 306. 8-10.
2 Chronicles 3. 6-7. O.E.M. 96. 113-116.	Genesis 3. 28. A.R. 356. 12-13.
Job. 1. 21. O.F.M. 169. 19-20; 171. 33-37.	Genesis 7. 23. A.R. 334. 27.
Job 21. 26. <sup>1</sup> O.E.M. 179. 153-158.	Genesis 19. 24-26. A.R. 334. 24-26.
Job 34. 21-22. <sup>1</sup> O.E.M. 60. 76-77.	Genesis 38. 18. A.R. 309. 13.
Ecclesiastes 5. 15. See Job 1. 21.	Genesis 43. 13. A.R. 302. 12-15.
Isaiah 14. 11. See Job 21. 26.	Exodus 13. 5, 18. 20-21. A.R. 196. 28-29.
Ecclesiasticus 3. 30. O.E.M. 79. 217-219.	Judges 1. 2. A.R. 300. 15-16.
Matthew 2. 8, 11. O.E.M. 27. 20-30.	1 Samuel 24. 3. A.R. 128. 21-22; 130. 1-3.
Matthew 5. 28. <sup>1</sup> O.E.M. 228. 181-182.	2 Samuel 4. 6. A.R. 272. 8-12.
Matthew 14. 10-11. O.E.M. 92. 53-54.	2 Samuel 11. 2-4. A.R. 56. 3-4. 16-17.
Matthew 24. 31. O.E.M. 163. 17-18.	2 Kings 2. 11. A.R. 356. 7-9.
Matthew 25. 37-40. O.E.M. 81.	Esther 2. 17; 8. 5-11. A.R. 170. 8-15.
Matthew 25. 46. O.E.M. 23. 731-732.	Job 1. 11-12; 2. 5-6. A.R. 230. 13-14.
Matthew 25. 46. O.E.M. 64. 175-178.	Job 2. 13. A.R. 72. 11-13.
Matthew 27. 28-30, 35, 38. O.E.M. 140. 27-36.	Psalms 102. 6. A.R. 14. 9-15; 142. 1-3.
Mark 1. 9, 12-13. O.E.M. 38. 25-32.	Psalms 102. 7. A.R. 152. 21; 174. 28-29.
Mark 6. 27-28. See Matthew 14. 10-11.	Psalms 140. 3. A.R. 88. 16-27. <sup>2</sup>
Mark 15. 17, 19, 25, 27. See Matthew 27. 28.	Proverbs 4. 23. A.R. 116. 25.
John 2. 9. O.E.M. 90. 5-6.	Song of Solomon 1. 6. A.R. 50. 4-6.
John 10. 11, 14. O.E.M. 2. 49.	Song of Solomon 3. 4. A.R. 234. 8-9.
John 14. 2. O.E.M. 70. 352.	Isaiah 14. 11. A.R. 214. 15-16.
1 Corinthians 15. 3-4. O.E.M. 2. 40-45.	Isaiah 39. 6-7. A.R. 152. 6-7.
	Isaiah 42. 8. A.R. 286. 7-9.
	Jeremiah 2. 24. A.R. 210. 26-28.
	Jeremiah 9. 1-2. A.R. 156. 7-11.
	Judith 8. 5-6. A.R. 126. 29-30.
	Judith 10. 3-4. A.R. 302. 4-6.

<sup>1</sup> A possible reference.<sup>2</sup> In view of the context this allusion is probably to be assigned here, though attributed to Solomon.



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|--|---|
| <p>Judith 15. 2. A. R. 300. 4-5.<br/> Ecclesiasticus 26. 7. A. R. 206.<br/> 23-25.<br/> Matthew 2. 11. A. R. 152. 9-13.<br/> Matthew 3. 16-17. A. R. 160.<br/> 11-12.<br/> Matthew 4. 1-2, 11. A. R. 160.<br/> 26-162. 3.<br/> Matthew 5. 9. A. R. 258. 1-4.<br/> Matthew 13. 43. A. R. 38. 22;<br/> 352. 3; 364. 1.<sup>1</sup><br/> Matthew 13. 43. A. R. 362. 17-<br/> 18. cf. 364. 1.<br/> Matthew 13. 44. A. R. 150. 22-<br/> 23.<br/> Matthew 14. 23. A. R. 162. 11.<br/> Matthew 21. 17-18. A. R. 260.<br/> 9-14.<br/> Matthew 24. 31. A. R. 210. 20-<br/> 23.<br/> Matthew 26. 67; 27. 30. A. R.<br/> 106. 23-25.<br/> Matthew 26. 69-75. A. R. 336.<br/> 4-6.<br/> Matthew 27. 34, 48. A. R. 106.<br/> 29.<br/> Mark 1. 12-15. See Matthew<br/> 4. 1-2, 11.<br/> Mark 11. 11-12. See Matthew<br/> 21. 17-18.<br/> Mark 14. 50. A. R. 110. 15-17.<br/> Mark 14. 66-72. See Matthew<br/> 26. 69-75.<br/> Mark 15. 24. A. R. 106. 29. cf.<br/> Luke 23. 34; John 19. 24.<br/> Mark 16. 1. A. R. 372. 19-20;<br/> 376. 1-2; 378. 1.<br/> Luke 1. 13-15, 64, 67. A. R.<br/> 158. 11-15.<br/> Luke 1. 41. A. R. 76. 27-78. 2.<br/> Luke 2. 45-46. A. R. 78. 3-4.<br/> Luke 4. 1-2, 13. See Matthew<br/> 4. 1-2, 11.</p> | <p>Luke 18. 11-13. A. R. 328. 14-15.<br/> Luke 22. 44. A. R. 110. 6-112. 2.<br/> Luke 22. 64. A. R. 106. 19.<br/> Luke 22. 56-62. See Matthew<br/> 26. 69-75.<br/> Luke 23. 34. See Matthew<br/> 27. 34, 48.<br/> Luke 23. 42-43. A. R. 336. 6-8.<br/> Luke 24. 1. See Mark 16. 1.<br/> John 2. 5-9. A. R. 376. 5-6.<br/> John 2. 9. A. R. 78. 2-3.<br/> John 8. 44. A. R. 310. 8-9.<br/> John 11. 33, 39.<sup>2</sup> A. R. 326. 25-27.<br/> John 11. 38. A. R. 328. 1.<br/> John 18. 17, 25-27. See Matthew<br/> 26. 69-75.<br/> John 19. 24. See Matthew 27.<br/> 34, 48.<br/> John 19. 25. A. R. 106. 15-16.<br/> John 19. 27. A. R. 164. 27. 166. 3.<br/> John 19. 28. A. R. 114. 3-4.<br/> Acts 7. 59-60. A. R. 122. 22-23.<br/> Romans 1. 22. A. R. 64. 27-66. 1.<br/> Romans 12. 9. A. R. 286. 7-9.<br/> 1 Corinthians 11. 31. A. R. 306.<br/> 16-17.<br/> 1 Corinthians 14. 34. A. R. 70.<br/> 23-24.<br/> 2 Corinthians 4. 7. A. R. 165. 16-<br/> 17.<br/> 2 Corinthians 11. 14. A. R. 224. 7.<br/> Philippians 3. 21. A. R. 360. 9-<br/> 10.<br/> Revelation 1. 5. A. R. 396. 7-8.<br/> Revelation 14. 4. A. R. 168. 17.</p> |
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*Fifteen Signs before  
Judgment.<sup>3</sup>*

- Isaiah 40. 3. See Luke 3. 5.  
Joel 2. 10. F. S. 8. 37-9. 43; 9.  
61-66.  
Joel 3. 15. See 2. 10.  
Luke 3. 5. F. S. 10. 85-88.

<sup>1</sup> Perhaps influenced by Isaiah 30. 26.

<sup>2</sup> The Order of verses is inverted.

<sup>3</sup> Phil. Soc. 1858. pt. 2.



*A Sarmun.*

Matthew 13. 43. S. 6. 49.

*The Seven Sins.<sup>1</sup>*

Isaiah 14. 12. S. S. 18. 3, 7.

*The Childhood of Jesus.*

Matthew 2. 11. C. J. 3. 25-26.

Luke 2. 7. C. J. 3. 11-14.

Luke 2. 21-22, 25, 28. C. J. 3. 19-24.

John 8. 59. C. J. 20. 555-556.

*The Infancy of Christ.*

Matthew 27. 34. I. C. 122. 778.

John 1. 28-29. I. C. 123. 829-832.

*The Stacions of Rome.*

Exodus 7. 20. S. R. 127. 392-393.

Exodus 32. 15-16. S. R. 127. 388-391.

Matthew 14. 19-20. S. R. 127. 397-399.

Matthew 26. 26-28. S. R. 126. 382-385.

Mark 6. 41-43. See Matthew 14. 19-20.

Mark 14. 22-24. See Matthew 26. 26-28.

Luke 9. 16-17. See Matthew 14. 19-20.

Luke 22. 19-20. See Matthew 26. 26-28.

John 19. 34. S. R. 128. 422-424.

1 Corinthians 11. 24-25. See

Matthew 26. 26-28.

*The Story of the Gospel.*

Psalms 115. 6 + Wisdom of Solomon 13. 3. E. E. 255. 44-49.

Psalms 135. 16. See 115. 6.

*The Gospel of Nicodemus.*

Exodus 14. 22. G. N. 56. 543.

Exodus 20. 8. G. N. 24. 37-26. 44.

Deuteronomy 5. 14. See Exodus 20. 8.

Numbers 20. 11. G. N. 58. 550.

2 Kings 2. 11. G. N. 82. 937-938.

Psalms 78. 25. G. N. 56. 543-546.

Isaiah 45. 2. See Psalms 107. 16.

Matthew 2. 16. G. N. 36. 229-230.

Matthew 27. 38. G. N. 60. 597.

Matthew 27. 51. G. N. 66. 691-694.

Matthew 27. 52.<sup>2</sup> G. N. 108. 1373-1374.

Luke 17. 12-14. G. N. 52. 473-476.

Luke 23. 44. G. N. 66. 690.

John 9. 1, 11, 15. G. N. 52. 478-480.

*The Lay-Folks Mass-Book.*

John 19. 34. M-B. 86, 56, 58-59.

1 Corinthians 15. 4. M-B. 20. 223-224.

*The Castle of Love.*

Genesis 3. 17, 19, 24. C. L. 360. 191-200.

Exodus 19. 20. C. L. 361. 264-265.

Psalms 81. 16. C. L. 357. 78.

Psalms 107. 16. C. L. 389. 1341.

Isaiah 14. 2. C. L. 357. 97-98.

Isaiah 45. 2. See Psalms 107. 16.

Mark 16. 19. C. L. 393. 1492-1494.

Luke 2. 35. C. L. 385. 1195-1198.

<sup>1</sup> Phil. Soc., 1858, part 2, pp. 17-20.

<sup>2</sup> Attributed to Isaiah.

*The Harrowing of Hell.*<sup>1</sup>

Genesis 3. 6, 11. H. H. 14. 159-160.

Genesis 17. 19. H. H. 16. 176-178.

Exodus 24. 12. H. H. 3 (Anchinleck) 23-24. 20. 233-234.

Matthew 3. 13, 15. H. H. 18. 213-214.

John 7. 49. H. H. 3 (Anchinleck) 19-20; 18. 197-198, 205.

*Robert of Gloucester.*<sup>2</sup>

Exodus 14. 22. 28. Chronicle 68. 924-926.

Matthew 14. 4. Chronicle 414, 5660.

John 14. 6. Chronicle 678. 9647-9648.

*Early South-English  
Legendary.*

Genesis 2. 9. E. S-E. L. 215. 527-529.

Genesis 3. 6. E. S-E. L. 307. 261-262.

Genesis 3. 6, 24. E. S-E. L. 5. 139, 141-144.

Genesis 3. 23-24. See 2. 9.

Exodus 3. 2. E. S-E. L. 229. 344-345.

Exodus 14. 21-22, 27. E. S-E. L. 69. 68-69.

Exodus 24. 18. E. S-E. L. 65. 408-409.

Deuteronomy 9. 9; 10. 10. See Exodus 24. 18.

Numbers 24. 19. E. S-E. L. 95. 123-126.

2 Samuel 13. 9-13. E. S-E. L. 9. 267-269.

Psalms 46. 1. E. S-E. L. 150. 1534.<sup>3</sup>

Psalms 78. 24. E. S-E. L. 417. 487-489.

Psalms 106. 36. 37. E. S-E. L. 85. 53-54.

Psalms 109. 17-19. E. S-E. L. 355. 341-346.

Psalms 115. 5-6. E. S-E. L. 179. 44; 195. 53-54.

Psalms 135. 16-17. See 115. 5-6. Isaiah 14. 12. E. S-E. L. 304. 171.

Baruch 6. 50. E. S-E. L. 195. 53-54.<sup>3</sup>

Matthew 2. 2. See Numbers 24. 17.

Matthew 2. 9. E. S-E. L. 95. 125-126.

Matthew 3. 13-15. E. S-E. L. 178. 13-14.

Matthew 3. 16. E. S-E. L. 428. 284-288.

Matthew 5. 43-44. E. S-E. L. 36. 84, 92.

Matthew 11. 11. E. S-E. L. 365. 17-18.

Matthew 21. 7. E. S-E. L. 15. 484.

Matthew 21. 8-9. E. S-E. L. 159. 1855-1856.

Matthew 25. 40. E. S-E. L. 153. 1639.

Matthew 25. 46. E. S-E. L. 79. 66.

Matthew 26. 15. E. S-E. L. 234. 534-535.

Matthew 27. 49. E. S-E. L. 49. 83.<sup>4</sup>

Matthew 27. 69-75. E. S-E. L. 309. 349.

<sup>1</sup> Reference is made to Ms. Digby except where otherwise specified. Other allusions in this poem are too indefinite for inclusion.

<sup>2</sup> Occasional other Biblical allusions are found in the Chronicle, which are too vague to be referred to any verse, such as those to various kings of Israel.

<sup>3</sup> A possible reference.

<sup>4</sup> Probably due to the Vulg. *emisit spiritum*.

Mark 1. 10. See Matthew 3. 16.  
 Mark 6. 8. See Matthew 10. 9.  
 Mark 11. 7. See Matthew 21. 7.  
 Mark 11. 8-9. See Matthew 21.  
     8-9.  
 Mark 14. 66-72. See Matthew 27.  
     69-75.  
 Mark 16. 9. E. S-E. L. 466. 138.  
 Mark 16. 15. E. S-E. L. 78. 16.  
 Luke 3. 21-22. See Matthew  
     3. 16.  
 Luke 7. 28. See Matthew 11. 11.  
 Luke 8. 2. See Mark 16. 9.  
 Luke 9. 3. See Matthew 10. 9-  
     10.  
 Luke 19. 35. See Matthew 21. 7.  
 Luke 19. 36-38. See Matthew  
     21. 8-9.  
 Luke 22. 55-61. See Matthew  
     27. 69-75.  
 John 1. 29. E. S-E. L. 62. 298.  
 John 2. 1-9. E. S-E. L. 178 (i).  
     15-16.  
 John 12. 1-2. E. S-E. L. 466. 147-  
     151.  
 John 13. 23. E. S-E. L. 403. 24-  
     26.  
 John 13. 25. E. S-E. L. 406. 146-  
     147.  
 John 14. 6. E. S-E. L. 152. 1597.  
 John 18. 17. 25-27. See Matthew  
     27. 69-70.  
 John 21. 20. See Matthew 13. 25.  
 Acts 2. 3-4. E. S-E. L. 453. 166-  
     167.  
 Acts 8. 3. E. S-E. L. 189. 1-190. 6.  
 Philippians 4. 3. E. S-E. L. 363.  
     32.  
 2 Peter 2. 20. E. S-E. L. 146.  
     1405-1406.  
 Revelation 21, 23, 25. E. S-E. L.  
     222. 76-78.  
 Revelation 21, 27. See Philip-  
     pians 4. 3.

*The North-English Legendary.*  
 Matthew 4. 21. N-E. L. 35. 5-9.  
 Mark 1. 19-20. See Matthew  
     4. 21.  
 Luke 16. 19-31. N-E. L. 37.  
     249-260.  
 John 13. 23. N-E. L. 35. 16-17.  
 John 19. 26-27. N-E. L. 35. 21-23.

*Roland and Vernagu.*

Exodus 15. 16. R. V. 51. 525.  
 Luke 1. 34. R. V. 57. 728-730.

*Ywaine and Gawaine.*

Matthew 11. 11. Y. G. 23. 525-  
     526.  
 Luke 7. 28. See Matthew 11. 11.

*The King of Tars.*

Exodus 15. 16. K. 7. 49. 659.

*Handlyng Synne.*

Mark 1. 9. See Matthew 3. 13.  
 Mark 14. 22. See Matthew 25.  
     26.  
 Luke 3. 21. See Matthew 3. 13.  
 Luke 7. 28. See Matthew 11. 11.  
 Luke 16. 19-21. H. S. 214. 6626-  
     6630.  
 Luke 22. 19. See Matthew 26.  
     26-27.  
 John 2. 9. H. S. 345. 11161-11162.  
 James 2. 13. H. S. 54. 1493-1496.

*Maximon.<sup>1</sup>*

2 Samuel 14. 25. M. 119. 13-14.

*Handlyng Synne.*

Genesis 2. 17. H. S. 388. 12351-  
     12352.

<sup>1</sup> *Rel. Ant.* 1, pp. 119-125.

Genesis 2.18. H.S.58.1611-1612.  
Genesis 19. 24-25. H. S. 263.  
8309-8312.  
Exodus 20.15. H. S. 74.2055.  
Psalms 115. 4. H. S. 199.6157-  
6158.  
Matthew 3. 13. H. S. 298.9542-  
9543.  
Matthew 11.11. H. S. 99.2817-  
2818.  
Matthew 26. 26-27. H. S. 310.  
9950-9951.  
Matthew 26. 26. H. S. 309.9905-  
9907.  
Mark 1. 9. See Matthew 3. 13.  
Mark 14. 22. See Matthew  
26. 26.  
Luke 3. 21. See Matthew 3.13.  
Luke 7.28. See Matthew 11.11.  
Luke 16. 19-21. H. S. 214.  
6626-6630.  
Luke 22. 19. See Matthew 26.  
26-27.  
John 2. 9. H. S. 345. 11 161-  
11 162.

*Brunne's Meditations.*

Numbers 27. 17. M. 15. 451-452.  
1 Kings 22.17. See Numbers 27.  
17.  
1 Chronicles 18.16. See Num-  
bers 27. 17.  
Matthew 26. 28. M. 7. 185-187.  
Luke 1. 35. M. 30. 940.  
Luke 22. 20. See Matthew  
26 28.  
Luke 22. 43. M. 12. 375-377.  
Luke 23. 34. M. 21. 649.  
John 13. 14. M. 6. 161-162.  
John 13. 23. M. 3. 80 ; 4. 118 ;  
9. 275-276.  
1 Corinthians 11. 25. See  
Matthew 26. 28.

*English Metrical Homilies.*

Genesis 1. 27. M. H. 1. 16.  
Matthew 15. 5. M. H. 73. 24-25.  
Matthew 24. 31. M. H. 19. 25.  
Mark 1. 1-2. M. H. 9. 1-3.  
Luke 23. 34. M. H. 103. 26-104. 1.

*William of Shoreham.*

Genesis 2. 10-14. S. 261. 55-58.  
Matthew 1. 18-20. S. 262. 97-  
105.  
Matthew 2. 11. S. 263. 156-162.  
Matthew 3. 16. S. 263. 175-180.  
Matthew 5. 28. S. 241. 7567-  
7574.  
Matthew 28. 1-2. S. 263. 202-  
264. 210.  
Mark 1. 9-10. See Matthew  
3. 16.  
Luke 1. 26, 30-31. S. 261. 65-78.  
Luke 1. 41. 44. S. 261. 85-90.  
Luke 2. 8-11. S. 262. 132-137.  
Luke 2. 21-24. S. 263. 151-153.  
Luke 2. 25-35; 42-47. S. 263.  
163-174.  
Acts 1. 9. S. 264. 249-252.  
1 Corinthians 15. 4. S. 188-192.

*The Pricke of Conscience.*

Genesis 1. 26, 27. B. C. 200.  
7416.  
Genesis 5. 1. See 1. 26, 27.  
Genesis 5. 27. P. C. 241. 8952-  
8954.  
Job 21. 26. P. C. 187. 6939.  
Psalms 62. 12.<sup>1</sup> P. C. 72. 2621.  
Isaiah 14. 11. See Job 21. 26.  
Joel 2. 10. P. C. 147. 5410.  
Joel 3. 12. P. C. 140. 5149-5150;  
143. 5224-5225.  
Matthew 13. 43. P. C. 235. 8739;  
246. 9141-9142.

<sup>1</sup> A possible allusion.

- Matthew 17. 1-2. P. C. 139. 5131-5133.  
 Matthew 25. 41. P. C. 174. 6459-175. 6461.  
 Matthew 25. 46. P. C. 220. 8184-8185.  
 Matthew 27. 60. P. C. 141. 5214-5216.  
 Matthew 25. 46. P. C. 220. 8184-8185.  
 Matthew 27. 60. P. C. 141. 5214-5216.  
 Mark 2. 27. P. C. 32. 1152-1153.  
 Mark 9. 2. See Matthew 17. 1-2.  
 Mark 15. 46. See Matthew 27. 60.  
 Mark 16. 19. P. C. 125. 4601-4603.  
 Luke 21. 11. P. C. 130. 4792.  
 Luke 22. 44. P. C. 49. 1781.  
 Luke 23. 53. See Matthew 27. 60.  
 Luke 24. 51. See Mark 16. 19.  
 Luke 27. 12. P. C. 141. 5197-5200.  
 John 11. 1, 17; 12. 1-2. P. C. 176. 6507-6517.  
 John 12. 31. P. C. 30. 1084.  
 John 14. 30. See 12. 31.  
 John 16. 11. See 12. 31.  
 John 19. 41-42. See Matthew 27. 60.  
 Acts 1. 9. See Mark 16. 19.  
 Acts 1. 9-10. P. C. 141. 5219-5222.  
 Acts 2. 1-3. P. C. 117. 4292-4295.  
 1 Corinthians 13. 2. P. C. 215. 7965-7966.  
 1 Corinthians 13. 12. P. C. 221. 8202.  
 1 Corinthians 15. 52. P. C. 135. 4960-4964; 153. 5650-5651; 209. 7738; 214. 7948.  
 Philippians 3. 21. P. C. 26. 905.  
 Colossians 3. 10. See Genesis 1. 26, 27.  
 James 3. 9. See Genesis 1. 26, 27.  
 1 John 2. 22. P. C. 112. 4105-4106.  
 1 John 4. 3. See 2. 22.  
 2 John 7. See 1 John 2. 22.  
 Revelation 11. 7. P. C. 123. 4541-4544.  
 Revelation 12. 4. P. C. 120. 4423.<sup>1</sup>

*Ayenbyte of Inwy.*

- Genesis 39. 7. A. I. 206. 3-4.  
 Numbers 16. 27, 31-33. A. I. 67. 9-10.  
 Judges 16. 19-21. A. I. 181. 9-14.  
 2 Samuel 13. 11. A. I. 206. 2-3.  
 2 Chronicles 10. 8. A. I. 184. 19-21.  
 Psalms 119. 12. A. I. 173. 12.  
 Ecclesiastes 3. 26. A. I. 68. 28-30.  
 Isaiah 7. 14. A. I. 118. 25-28.  
 Daniel 1. 12; 3. 19. A. I. 205. 10-13.  
 Zechariah 1. 18. A. I. 130. 20.  
 Judith 8. 4-7. A. I. 226. 10-12.  
 Matthew 6. 5. A. I. 212. 31-32.  
 Matthew 6. 11-13. A. I. 110. 6.  
 Matthew 13. 31-32. A. I. 143. 32.  
 Matthew 20. 9. A. I. 113. 10-11.  
 Matthew 21. 19. A. I. 57. 21-23.  
 Mark 4. 31. See Matthew 13. 31-32.  
 Mark 11. 13. See Matthew 21. 19.  
 Luke 18. 1. A. I. 208. 18-19.  
 Luke 23. 34. A. I. 114. 20-21.  
 John 12. 4-6. A. I. 187. 30-34.

<sup>1</sup> There are also in *The Pricke of Conscience* numerous general allusions to Scripture not cited in the foregoing list. See, e. g., those on pp. 141, 224, 240-243.



John 15. 10, 14. A. I. 102. 35-103. 2.  
John 19. 26. A. I. 230. 17.  
Acts 12. 4. 7. A. I. 128. 23, 26-27.  
Romans 5. 5. A. I. 121. 6.  
1 Corinthians 12. 4. A. I. 122. 15-16.  
1 Corinthians 13. 13. A. I. 123. 20.  
Galatians 4. 6. See Romans 5. 5.  
Ephesians 6. 11. A. I. 170. 29-30.  
Hebrews 2. 4. See 1 Corinthians 12. 4.  
Revelation 13. 1. A. I. 182. 12-13.

*Informacio Alredi.*

Genesis 32. 34. I. A. 325. 565-566.  
Numbers 21. 5. I. A. 319. 390-391.  
Zechariah 9. 9. See Matthew 21. 5  
Matthew 21. 5. I. A. 328. 641.  
Luke 1. 44. I. A. 322. 475.  
Luke 16. 22. I. A. 339. 1042, 1056.  
Luke 23. 40-41. I. A. 323. 508-512.  
John 12. 4-5. I. A. 327. 621. 623.  
Revelation 14. 13. I. A. 339. 1029-1030.

*Sermoin Festo Corporis Christi.*

John 19. 34. S. 82. 172. 533-534.

*The Charter of Christ.*

Matthew 26. 26-28. C. 79. 426. 103-107.

*The Punishment of Adultery.<sup>1</sup>*

Genesis 2. 17; 3. 3-5. P. A. 79. 421. 168-171.

*Specimens of Lyric Poetry.*

Job 24. 20.<sup>2</sup> Percy Soc. 4. 101. 8-9.  
Psalms 22. 6. See Job 24. 20.  
Matthew 2. 11. Percy Soc. 4. 95. 20-24; 96. 6-9.  
Luke 12. 18. Percy Soc. 4. 106. 1.  
1 Corinthians 15. 52. Percy Soc. 4. 106. 5.

*'Jesu Cristes milde moder.'<sup>3</sup>*

Luke 2. 35. 'Jesu Cristes,' etc. 42. 16-18.  
John 19. 26. 'Jesu Cristes,' etc. '37. 9-13; 38. 25-26.

*The Fifteen Signs of Doowsday.<sup>4</sup>*

Matthew 24. 29. F. S. 53. 14.  
Matthew 24. 34, 41. F. S. 57. 198, 200-201.

*Legends of Mary.<sup>5</sup>*

Mark 16. 19. L. M. 231. 17-20.

*Barlaam and Josaphat.<sup>6</sup>*

Genesis 2. 17. B. J. 124. 374.  
Genesis 3. 23, 24. B. J. 124. 376.

<sup>1</sup> *Archiv* 79, pp. 419-421.

<sup>2</sup> A possible allusion.

<sup>3</sup> Jacoby, *Vier Mittelenglische Geistliche Gedichte*.

<sup>4</sup> From Digby 86.

<sup>5</sup> *Archiv* 56, pp. 223-236.

<sup>6</sup> Horstmann, 1875, pp. 113-148.



## APPENDIX IV.

### CURSOR MUNDI AND THE ORMULUM.

<i>Cursor Mundi</i> . <sup>1</sup>	
Genesis 1. 2, 9-11, 14, 16, 20-21, 26-28. C. M. 350, 369-375, 379-386, 390-404, 556, 637-638.	2157-2170, 2210, 2212-2213, 2222, 2229-2231, 2244-2245, 2254-2268, 2305-2306.
Genesis 1. 27. C. M. 9396-9404.	Genesis 12. 1-15, 17-20. C. M. 2360-2436.
Genesis 2. 2-3, 9, 16-17, 19-23, 25. C. M. 410, 619-636, 651-660.	Genesis 13. 3-13. C. M. 2441-2478.
Genesis 2. 21-22. C. M. 9505-9509.	Genesis 14. 1-23. C. M. 2479-2481, 2491-2544.
Genesis 3. 1-24. C. M. 739-804, 859-950, 993-998. *759-765, 767-768.	Genesis 15. 1-14. C. M. 2550-2590. *2557-2561.
Genesis 3. 23. C. M. 9453-9454.	Genesis 16. 1-16. C. M. 2591-2640.
Genesis 4. 4, 9-15, 25-26. C. M. 1063-1064, 1096, 1123-1182, 1204-1214.	Genesis 17. 1-12, 14-19. 26. C. M. 2643-2688.
Genesis 5. 1-31. C. M. 1237, 1449-1489.	Genesis 19. 27-38. C. M. 2913-2952.
Genesis 6. 7, 13-20. C. M. 1602, 1633-1680.	Genesis 20. 1-10, 14-15. C. M. 2951-2964, 2971-3006.
Genesis 7. 1-21, 10-12, 17-24. C. M. 1709-1716, 1762-1775, 1835-1852.	Genesis 21. 1-21. C. M. 3007-3082.
Genesis 7. 23. C. M. 9668-9676.	Genesis 22. 1-13, 16-18, 20-23. C. M. 2307-2308, 2312, 3125-3201.
Genesis 8. 1-7, 13-21. C. M. 1859-1888, 1909-1916, 1924-1942.	Genesis 23. 1-2, 19. C. M. 3209-3213.
Genesis 9. 3-6, 14-15. C. M. 1953-1978, 2007-2008.	Genesis 24. 3-67. C. M. 3215-3376.
Genesis 9. 28-29. C. M. 2081-2084.	Genesis 25. 1-2, 5, 7-8, 10-11, *20-34. C. M. 3387-3452, 3489-3550.
Genesis 10. 2-5, 7-9, 32. C. M. 2087-2088, 2181-2197.	Genesis 27. 1-39, 41-45. C. M. 3595-3772.
Genesis 11. 1-9, 12-23, 26. C. M.	Genesis 28. 11-16, 18-20. 22. C. M. 3777-3816. *3782, 3785-3786, 3803-3816.

<sup>1</sup> A prefixed asterisk indicates quotations.

Genesis 29. 1-34. C. M. 3819-3899. *3827-3828.	Exodus 12. 3-14, 21-23, 29-33, 35-36; 13. 1-3, 17-19, 21-22; 14. 5-17, 21-30; 15. 1. C. M. 6062-6288.
Genesis 30. 18, 20-21. C. M. 3897-3899.	Exodus 15. 22-25. C. M. 6301-6354.
Genesis 31. 3, 17-21, 23. C. M. 3911-3929.	Exodus 16. 13-15. C. M. 6377-6386; 14. 6517-6520.
Genesis 32. 24-33. 16. C. M. 3931-3968, 4003-4021.	Exodus 17. 3, 6, 8-13. C. M. 6389-6394, 6403-6432.
Genesis 35. 3-24. C. M. 3895-3904.	Exodus 18. 1-3, 5. C. M. 6433-6450.
Genesis 37. 3-35. C. M. 4041-4234.	Exodus 20. 11. Cf. 31. 17. C. M. 351.
Genesis 39. 1-41, 43. C. M. 4239-4282, 4327-4658.	Exodus 20. 1-17. C. M. 6461-6480. <sup>1</sup>
Genesis 41. 44-42. 17. C. M. 4659-4927. *4659-4662.	Exodus 21. 12, 14-15, 29, 32-36; 22. 1-4, 6-7, 10, 20-31; 23. 1-5, 7-12, 23, 27. C. M. 6671-6858. *6687-6704, 6709-6713.
Genesis 42. 20, 22-24, 29, 34. C. M. 4947-4988, 5001-5012.	Exodus 32. 1, 4, 7-8, 15, 17-20. C. M. 6487-6516, 6529-6542, 6517-6545, 6615-6618.
Genesis 43. 15, 19, 27-29. C. M. 5042-5060.	Exodus 34. 1, 29. C. M. 6641-6652.
Genesis 44. 2. C. M. 4938.	Numbers 12. 10, 14. C. M. 29184-29191.
Genesis 45. 4-6, 8-9, 11, 22, 25-28. C. M. 5063-5094, 5097-5098, 5130, 5168-5192, 5205-5206.	Numbers 17. 2-8. C. M. 6884-6896; (2-5), 21697-21700.
Genesis 46. 1-7, 26-30. C. M. 5213-5252.	Numbers 20. 26. C. M. 6947-6949.
Genesis 47. 7, 10-22. C. M. 5333-5334, 5379-5412.	Deuteronomy 34. 5-7. C. M. 6916-6920.
Genesis 48. 1-2, 9-11, 14, 21. C. M. 5420-5454.	Joshua 3. 14, 16. C. M. 6957-6960.
Genesis 49. 1, 28, 33. C. M. 5455-5464.	Joshua 24. 32. C. M. 6961-6964.
Genesis 50. 13, 26. C. M. 5470-5474, 5481-5483.	Judges 14. 1-2, 5-12, 14-15, 17-18, 20. C. M. 7083-7146.
Exodus 1. 7-22. C. M. 5495-5496, 5495-5570.	Judges 15. 4-5, 13, 15; 16. 1, 3-9, 16-22, 25-27, 29-30. C. M. 7151-7212, 7237-7262.
Exodus 2. 2-3, 11, 4. 1-9. C. M. 5607-5836.	1 Samuel 4. 10-11, 18. C. M. 7268-7276.
Exodus 4. 14-16, 27. C. M. 5837-5845.	1 Samuel 8. 5-9; 9. 2; 10. 1. C. M. 7289-7334.
Exodus 5. 1-2, 4, 9. C. M. 5848-5858, 5863-5870.	
Exodus 7. 9-10, 23. C. M. 5885-6056.	

<sup>1</sup> Lines 6461-62 are from 34. 28.

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|--|---|
| 1 Samuel 16. 1, 10-14, 23. C. M. 7345-7350, 7365-7366. 7379-7438.                  | 2 Chronicles 36. 8, 10, 19-20. C. M. 9197, 9200-9220.                             |
| 1 Samuel 17. 1, 4-11, 32-40, 42-46, 49-52. C. M. 7439-7473, 7483-7531, 7552-7592.  | Psalms 24. 7-9. C. M. 18095-18097, 18139-18141.                                   |
| 1 Samuel 18. 7-13, 25, 27. C. M. 7600-7646.  | Psalms 32. 5 + 139. 23-24? C. M. 26671-26673.                                     |
| 1 Samuel 19. 1-2, 8-12; 20. 1. C. M. 7647-7680.                                    | Psalms 33. 9. C. M. 339-340.  |
| 1 Samuel 31. 1-6, 8-12. C. M. 7749-7786.   | Psalms 51. 3? C. M. 26003-26005.  |
| 2 Samuel 1. 1-4, 6-12. C. M. 7789-7828.  | Psalms 85. 10. C. M. 9750.  |
| 2 Samuel 11. 2-5, 14-17, 27; 12. 1-5, 7, 9-14. C. M. 7883-7960.                    | Psalms 89. 14. C. M. 9743-9744.   |
| 1 Kings 1. 1, 15, 28-30. C. M. 8331-8332, 8341-8353, 8384-8417.                    | Psalms 98. 1. C. M. *18346-18348.   |
| 1 Kings 3. 5-13. C. M. 8545-8572.  | Isaiah 7. 14-16. C. M. 9281-9286, 9289-9291.                                      |
| 1 Kings 3. 16-28. C. M. 8589-8756.   | Isaiah 9. 6-7. C. M. 9308-9319.   |
| 1 Kings 5. 4-5. C. M. 8757-8761.   | Isaiah 11. 1-2. C. M. 10719-10724.  |
| 1 Kings 6. 2, 7. C. M. 8849, 8861-8866.  | Isaiah 11. 10. C. M. 9269.  |
| 1 Kings 11. 1-4, 42-43. C. M. 8991-8996, 9134-9140.                                | Isaiah 14. 13, 15. C. M. 457-459, 477-478, 482, 490. *457, 259.                   |
| 1 Kings 14. 31; 15. 1-2, 8, 10, 24; 17. 1; 20-22; 18. 37, 41. C. M. 9141-9154.     | Isaiah 26. 19. C. M. 18105-18113.   |
| 2 Kings 2. 11. C. M. 9159-9162.  | Isaiah 30. 26. C. M. 701-704; 9381-9382; 23394-23396; 23683-23684.                |
| 2 Kings 8. 16-17. C. M. 9157.  | Joel 2. 31. C. M. 22477, 22495-22497, 22507-22510.                                |
| 1 Chronicles 16. 14. C. M. 18364.  | Joel 3. 12. C. M. 22969-22971.  |
| 1 Chronicles 22. 7, 28. C. M. 8267.  | Micah 7. 18, 20. C. M. 18355-18362.   |
| 1 Chronicles 22. 8-10. C. M. 8297-8318.  | Habakkuk 3. 13. C. M. 10370-10372.  |
| 2 Chronicles 26. 23; 27. 1. C. M. 9163-9164, 9171.                                 | Matthew 1. 2-5. C. M. 7847-7860.  |
| 2 Chronicles 27. 9; 28. 1, 27; 29. 1. C. M. 9175, 9177-9179, 9181-9182, 9185-9188. | Matthew 1. 12-16. C. M. 9233-9247.  |
| 2 Chronicles 33. 25. C. M. 9189.   | Matthew 1. 18-21. C. M. 11137-11168.  |
|  | Matthew 2. 3-6, 13, 16. C. M. 11454-11492, 11525-11540, 11559-11567, 11583-11594. |
|  | Matthew 3. 1-3. C. M. 17903-17918.  |
|  | Matthew 3. 1, 4. C. M. 11103-11112.   |
|  | Matthew 3. 13-17. C. M. 12844-12877.  |

Matthew 4. 1-11. C. M. 12916-12999. *12946, 12949-12951, 12958-12959, 12986-12987.	15805-15812, 15835-15836, 15871-15892.
Matthew 4. 12-13, 18-22, 25. C. M. 13242-13287, 13344-13348.	Matthew 26. 47-48. C. M. 15433-15455.
Matthew 6. 9-13.* C. M. 25103-25112.	Matthew 26. 60-61. C. M. 16075-16090.
Matthew 6. 16-18. C. M. 29064-29069.	Matthew 26. 62-65. C. M. 16239-16282.
Matthew 6. 30. C. M. 56.	Matthew 27. 3-7. C. M. 16459-16508, 16533-16540.
Matthew 7. 2. C. M. 25318-25319.	Matthew 27. 11-13. C. M. 16091-16106, 16111-16128.
Matthew 7. 37. C. M. 37-38.	Matthew 27. 15-17, 21-26. C. M. 16369-16430.
Matthew 10. 2-4. C. M. 13288-13303.	Matthew 27. 27-29. C. M. 16339-16343.
Matthew 11. 2-10. C. M. 13082-13129. *13106-13107, 13118-13125.	Matthew 27. 28-30. C. M. 16611-16638.
Matthew 11. 5. C. M. 18542-18545.	Matthew 27. 45. C. M. 3. 958. 22-38.
Matthew 11. 11. C. M. *11077-11078.	Matthew 27. 46-47, 49. C. M. 958. 59-69; 61-63.*
Matthew 11. 11. C. M. *12904-12907.	Matthew 27. 46, 51-53. C. M. 24403-24406, 24413-24424.
Matthew 11. 21, 23. C. M. 22105-22110.	Matthew 27. 51-52, 54. C. M. 3. 959. 82-95, 142-145.
Matthew 12. 33. C. M. 33-34.	Matthew 27. 62-66.
Matthew 21. 1-11. C. M. 14937-15031.	Matthew 27. 2-6. C. M. 17369-17378.
Matthew 21. 12-13. C. M. 14721-14745.	Matthew 28. 8-10. C. M. 3. 989. 288-299.
Matthew 24. 5. C. M. 22299.	Mark 6. 17-19, 21-28. C. M. 13002-13073, 13130-13179. *13145-13147.
Matthew 24. 42, 44. C. M. 29111-27117.	Mark 13. 35. C. M. 27010-27015.
Matthew 25. 35-36, 41-43. C. M. 23084-23100, 23159-23168.	Mark 14. 12-17. C. M. 15179-15216.
Matthew 26. 14-15. C. M. 15389-15424.	Mark 15. 1-2. C. M. 16017-16039.
Matthew 26. 21-23, 29. C. M. 15253-15260, 15265-15272.	Mark 16. 1-7. C. M. 3. 986. 90-160.
Matthew 26. 31-32. C. M. 15535-15542, 15551-15554, 15571-15574. *15571-15574.	Mark 16. 15-16. C. M. 18709-18720.
Matthew 26. 29-47, 50, 53-54, 56-58. C. M. 15631-15638, 15647-15732, 15781-15786,	Luke 1. 1-2. C. M. 11185-11196.
	Luke 1. 5-23. C. M. 10935-10995.
	Luke 1. 28. C. M. 25633.

Luke 1. 28, 30-38. C. M. 10835-10839, 10851-10868, 10873-10875, 10882-10886, 10892-10906. *10835-10839, 10873-10875, 10882-10886, 10899-10901.	16072, 16149-16234, 16577-16580, 16601-16610, 16639-16642. <sup>1</sup> *16651-16664.
Luke 1. 39-45. C. M. 11015-11029, 11037-11050.	Luke 23. 30. C. M. *22195-22196.
Luke 1. 42. C. M. 10840.	Luke 23. 39-43. C. M. 18412-18422.
Luke 1. 56, 58-63, 68. C. M. 11057-11058, 11079-11100.	Luke 23. 46. C. M. 17037-17038.
Luke 2. 4-16, 21-31, 34-38. C. M. 11199-11206, 11235-11370. *11361-11370.	Luke 23. 46. C. M. 3. 958. 72-77; 24408-24409.
Luke 2. 25-30. C. M. 17886-17896.	Luke 24. 13-46. C. M. 3. 989. 320-391. 466; 347-349*; 351-354, 357-358, 373-386, 389-398, 401-404, 407, 415-419, 425-426, 429-439, 442, 453-457, 460-461.
Luke 2. 34-36. C. M. 17051-17054.	John 1. 19-27. C. M. 12752-12843. *12822-12823, 12839-12943.
Luke 2. 34-35. C. M. 17729-17740.	John 2. 1-11. C. M. 13360-13423. *13381, 13383.
Luke 2. 35. C. M. 24380-24382.	John 2. 18-21. C. M. 14746-14775.
Luke 2. 41-52. C. M. 12583-12645.	John 3. 1-2. C. M. 17277-17278.
Luke 3. 23. C. M. 12647-12648.	John 3. 3, 5-6. C. M. 18722-18724.
Luke 7. 36-50. C. M. 13968-14072.	John 5. 2-16. C. M. 13760-13871.
Luke 10. 38-42. C. M. 14076-14109. *14104-14109.	John 5. 43. C. M. 22311-22314.
Luke 15. 7. C. M. *25762-25764, 25766-25767.	John 6. 1-14. C. M. 13452-13519.
Luke 21. 25-26. C. M. 21865-21876.	John 7. 1-11. C. M. 14556-14699.
Luke 21. 15153-15156.	John 7. 14-29; 8. 55. C. M. 13878-13943.
Luke 23. 3-4, 19-20, 39-41, 43-44, 47-48, 51-53, 55-56. C. M. 15217-15244, 15506-15508, 15559-15534, 15581-15608, 15699-15705, 15623-15627, 15645-15646, 15765, 15767, 15771, 15780, 15799-15802, 15802, 15843-15866, 15909-15956. *15506-15508.	John 7. 30-31. C. M. 13952-13957.
Luke 23. 4, 6-12, 14-16, 20-21, 27-31, 33, 38. C. M. 16069-	John 7. 40-42. C. M. 14781-14867.
	John 8. 1-11. C. M. 13690-13757; 13944-13945. *13728-13729, 13734-13735.

<sup>1</sup> Ll. 16703-16706 are from Matt. 27. 40.



- John 9. 1-41. C. M. 13520-13685. \*13532-13535, 13560-13561, 13564, 13600-13605.
- John 10. 23. C. M. 14612-14643, 14656-14711.
- John 11. 1-54. C. M. 14128-14363, 14384-14386, 14532-14538. \*14199, 14256-14257, 14260, 14264-14271, 14297-14298, 14349-14356.
- John 11. 47-51. C. M. 15113-15146.
- John 13. 4-15. C. M. 15281-15288, 15297-15332. \*15309, 15311.
- John 13. 18. C. M. 14550-14551.
- John 13. 21-27. C. M. 15341-15362, 15377-15388.
- John 13. 23. C. M. 15245-15248.
- John 13. 27. C. M. \*15771-15772.
- John 16. 20. C. M. 15545-15546.
- John 18. 1-8, 10-11, 16. C. M. 15737-15764, 15789-15798, 15893-15896. \*15751, 15753, 15756-15757.
- John 18. 22-23. C. M. 16283-16296.
- John 18. 38. C. M. 16129-16148.
- John 19. 9-12, 14-15, 17. C. M. 16301-16336, 16351-16356, 16595-16598.
- John 19. 25. C. M. 16743-16762. \*16757-16759.
- John 19. 25, 27-29. C. M. 18684-18690, 18695-18706.
- John 19. 26. C. M. \*20071.
- John 19. 28-29. C. M. 24397-24400.
- John 19. 28-30. C. M. 3. 958. 11-22.
- John 19. 31-34. C. M. 3. 962. 13-964. 30.
- John 19. 38-41. C. M. 3. 962.
- 1-12; 16849-16856, 16867-16878.
- John 20. 1-18. C. M. 3. 987. 178; 988. 251; \*210-247.
- John 21. 16. C. M. 13316-13321. \*13316, 13321
- Acts 1. 5, 9-11. C. M. 18755-18758, 18766-18768, 18770-18777.
- Acts 1. 12-26. C. M. 18863-18910.
- Acts 2. 1-19, 29-33, 37-46. C. M. 18911-19005, 19013-19044.
- Acts 3. 1-10, 12-15. C. M. 19045-19114.
- Acts 4. 1-12, 15-21, 23-24, 31. C. M. 19115-19162, 19173-19214.
- Acts 5. 1-10, 13, 15-30, 32-33, 40-42. C. M. 19215-19218, 19272-19280, 19289-19361.
- Acts 6. 1-15; 7. 22, 53-60. C. M. 19381-19476.
- Acts 8. 1, 3-22. C. M. 19477-19490, 19590-19544, 19563-19578, 19585-19592.
- Acts 9. 1-29. C. M. 19601-19742.
- Acts 9. 32-43; 10. 1-40. C. M. 19749-19880, 19891-19980. \*19753, 19755, 19787, 19853.
- Acts 13. 11. C. M. 20957.
- Acts 14. 19. C. M. 20981.
- Acts 16. 16-18. C. M. 20953-20954.
- Acts 20. 9-18. C. M. 20955-20956.
- Acts 28. 3-5. C. M. 20959-20962.
- 1 Corinthians 11. 25, 27. C. M. 20971-20978.
- 1 Corinthians 15. 55. C. M. 18115-18116.
- 2 Corinthians 12. 8-9. C. M. 25171-25172, 25178.
- 1 Thessalonians 4. 17. C. M. 22993-22998.
- 2 Peter 2. 4. C. M. 491, 494-498.
- 1 John 3. 2. C. M. 23397-23402.
- Revelation 20. 1-3.



*Ormulum.*

Genesis 6. 6. O. 63-66.  
 Exodus 20. 3-17. O. 4384-4521.  
 Leviticus 12. 2, 6, 8. O. 1325-1327.  
 Numbers 21. 8-9. O. 17405-17436.  
 Numbers 24. 17. O. 6859-6881.  
 Deuteronomy 6. 16. O. 11373-11374.  
 Deuteronomy 8. 3. O. 11343-11344.  
 1 Kings 17. 9-15. O. 8628-8676.  
 2 Kings 2. 9-10, 15. O. 5194-5229.  
 2 Kings 2. 11. O. 8781-8707.  
 1 Chronicles 22. 9. O. 67-68.  
 Job 1. 13-22. O. 4756-4827.  
 Psalms 22. 6. O. \*4870.  
 Psalms 37. 27. O. 13064.  
 Psalms 69. 9. O. \*15580-15581, 16132-16133.  
 Psalms 82. 7. O. \*15432.  
 Psalms 91. 11-12. O. 11361-11364.  
 Psalms 91. 13. O. 11945-11946.  
 Matthew 1. 18-25. O. 2960-2961, 3041-3045, 3062-3088, 3134.  
 Matthew 2. 8-13. O. 6393-6513.  
 Matthew 2. 9-11. O. 3426-3489.  
 Matthew 2. 16-23; 3. 1-3, 5-6, 13-15. O. 8000-8390. \*8347-8390.  
 Matthew 3. 1-4. O. 3178-3215.  
 Matthew 3. 3. O. 90-105.  
 Matthew 3. 11. O. 10353. 10370-10372.  
 Matthew 3. 12. O. 1527-1533.  
 Matthew 3. 13-17. O. \*10648-10683.  
 Matthew 4. 1-11. O. \*11319-11398. \*11339-11398.

Matthew 5. 1-2; 6. 9-13. O. \*5374-5468.  
 Matthew 5. 3-8. O. 5636-5755.  
 Matthew 8. 26. O. 15512-15515.  
 Matthew 9. 20-22. O. 15516-15519.  
 Matthew 11. 5. O. 15498-15509.  
 Matthew 16. 24. O. 5606-5609.  
 Mark 6. 17-20 + Luke 3. 19-25. O. 19819-19914.  
 Mark 12. 30. O. 5002-5006, 5102-5103, 5116-5117.  
 Luke 1. 1-25. O. \*141-144, 151, 155-161, 167-171, 197-199, 203-207, 209-216.  
 Luke 1. 39-43. O. 2685-2874. \*2799-2802, 2809-2810.  
 Luke 2. 1-16. O. 3270-3425. \*3364-3366.  
 Luke 2. 21. O. 4154-4157.  
 Luke 2. 21. O. 7701-7999.  
 Luke 2. 21-40. O. 7571-7696.  
 Luke 2. 41-52. O. 8879-8978.  
 Luke 3. 1-14. O. 9161-9330. \*9265-9306.  
 Luke 3. 19. O. 19585-19610.  
 Luke 4. 5. O. 12163-12168.  
 Luke 4. 13. O. \*12357-12260.  
 John 1. 9, 14. O. 19087-19089, 19200.  
 John 1. 19-21. O. 10273-10290.  
 John 1. 29-34. O. 12570-12617, \*12570-12572, 12584-12588, 12592-12608, 12615-12618.  
 John 1. 35-51. O. \*12720-12827.  
 John 2. 1-11. O. 14000-14077. \*14000-14071.  
 John 2. 13-25. O. 15538-15631. \*15586-15624.  
 John 3. 1-36. O. 16608-18001. \*16622-16661, 16680-16707, 16712-16714, 16720-16722,

16724-16725,	16734-16750,	John 11. 43. O. 10629-10630.
17906-17910,	17914-17927,	John 15. 12, 13. O. 5272-5274;
17940-18001.		5324-5329.
John 4. 1-3. O. 19551-19584.		Acts 8. 13-20. O. 16050-16075.
John 6. 9-11. O. 15510-15511.		Hebrews 9. 26. O. 13187-13193.
John 6. 44. O. 13800-13803.		1 John 4. 20 O. 5188-5193.
John 6. 53-66. O. 16578-16591.		Revelation 14. 5. O. 8213-8216.

## APPENDIX V.

### UNTRACED PASSAGES.

Lauerd, haue merci of us, for ðon þa pinen of helle we ham  
ne mazen iðolien. *Old English Homilies* 1. 43. 18-19.

Sunne dei is dei of blisse and of alle ireste. *Ibid.* 45. 22-23.

Gief þe nedfulle, help þe hauelease, and on alle wise bet  
þin emcristene nede. *Old English Homilies* 2. 9. 10-12.

Turne we to Gode and beten, for þat we hauen agilt her  
biforen. *Ibid.* 63. 3-4.

þe softgerne fedeð hem seluen helle fur. *Ibid.* 75. 6.

God bihet milce þo þe here sinnes forleten and beten, ac  
he ne bihet noht þe lif til amoregen þo þe lið on sinne.  
*Ibid.* 75. 13-16.

þe man þe ontroweð Godes mildhertnesse, he is idemd to  
eche wowe one helle. *Ibid.* 75. 25-26.

Ariseð ðanne ge hauen seten. *Ibid.* 101 (xvii). 31-103. 1.

Mid þusendfold wrenches he þe herte to wendeð, and al te  
secheð þat þonc þe was er swo fieble. *Ibid.* 191. 26.

Gif ðu riht offrest and noht riht ne sciftst, ðu senegest mare  
ðan þu god do. *Vices and Virtues* 37. 19-20.

Hwann swo þin wille was te senden ðis loc to ofrien, he  
was geherd of his niede. *Ibid.* 85. 22-23.

ðif mann ware firliche uppen [h]is deaðe, and he prest ne  
mihte habben, andette his sennen him ðe ware necst  
him, and he scolde habben mildsce, bote gif hit ware  
ðat he ðane prest forhowede, oððer gif he ware all  
hone, ðanne most he to Godd ane. *Ibid.* 123. 14-17.

Nule nout ure Louerd . . . þet o man beo uor one þinge twien  
idemed. *Ancren Riwle* 308. 4-5.

Boðe þeos bihold in me, . . . ich habbe þeos two leddre  
stalen. *Ibid.* 356. 2-3.

þe preyers . . .  
Neuer stonde hym by  
ȝyf he swere hys oþe falsly.  
*Handlyng Synne* 97. 2751-2754.

Bep nat ydul neuer none. *Ibid.* 151. 4522.

þe mylke, þe wulle, þey wyl receyue,  
And sybþen þe shepe þey wyle late weyue.  
*Ibid.* 161. 4843-4846.

Wyle ȝe þat ȝoure chyldryn be a-ferd,  
ȝyueþ hem þe smert ende of þe ȝerde.  
*Ibid.* 161. 4859.

Ne be nat proude, þogh þou weyl dous,  
Yn þyn herte to make a rous. *Ibid.* 170. 5157-5158.

þou shalt be weryed with many man.  
*Ibid.* 176. 5382.

Y forbede ȝow echoun  
With womman for to go alone.  
*Ibid.* 240. 7539-7540.

Sych men are castel of lechery.  
*Ibid.* 243. 7642-7643.

Fole ys, þat foly þat wyl nat drede,  
And more þat letteþ alle oþer gode dede.  
*Ibid.* 345. 11137-11138.

Alle my shryfte and my shame  
Haþ so couerd and hyd my blame  
þat þe fende may haue no syȝt  
Me to bewreye with no plyȝt,  
Ne God of heuene wyl nat se  
Any þyng þat wyl dampne me.  
*Ibid.* 359. 11509-11514.

Myn owne lyfe, Lorde, y haue þe shewed,  
None ouþer mannes y wyl dyscrye,  
For þat were boþe synne and vyleynyne.  
*Ibid.* 362. 11620-11622.

Lorde, . . . weyl y hyt se  
My synne ys alle agens me,  
For whan y þenke on my synne,  
Ful of anguys y am with-ynne,  
For heuy byrdon þat y of hem bere,  
Y am confounded, my self to were.

*Ibid.* 373. 11953-11958.<sup>1</sup>

<sup>1</sup> L. 11954 is from Psalms 51.3.

*Appendix V*  
*Untraced Passages*

Whan man haf fylled hys soule with ylle,  
þurgh hys owne wykked wylle,  
Y rede hym þat he ofte synge  
Wurschyp vn-to oure heuene kynge.

*Ibid.* 383. 12269-384. 12272.<sup>1</sup>

For-þi is Godd . . .  
Non elder þan his creature.

*Cursor Mundi* 327-328.

Bot if dissencion bitide  
And he be cummen, þe child of pride,  
þat es bot-if discord and strif,  
Ouer al þis world be runnen rijf  
Thoru þe Sarrezins and þe antecrist.

*Ibid.* 22221-22225.

Bes ai praiand for yur saul. *Ibid.* 28977.

Bot if dissencion come, . . .  
Anticrist ar þat tyme sal nocht com,  
þat sal com byfor þe day of dom.

*Pricke of Conscience* III. 4061-4066.<sup>2</sup>

First . . . he sal apertely  
Feyn halynes þurgh ypocrisy,  
þat he mught lightlyer men bygile.

*Ibid.* 115. 4239-4241.

Loverd, . . . when þou sal come  
To deme þe erthe, and sytte in dome,  
Whar sal I fra þi wreth hyd me,  
For-why I haf synd ogaynes þe  
Ful gretely in my life here? *Ibid.* 138. 5089-5093.

Hare moup is ase þe wyzte þet ualþ ine hot weter.

*Ayenbite of Inwyrt* 66. 24-26.

God is ase þe ilke þet one is. *Ibid.* 103. 36.

Byeþ alle sseppess . . . nazt to þe syzþe of him, and to nazte  
ssolden come bote-yef he his ne sostyenede be his uirtue.

*Ibid.* 104. 6-8.

<sup>1</sup> Is the allusion to Isaiah 29. 13?

<sup>2</sup> Lines 4063-4064 contain a reference to the fall of Rome. Paul has sometimes been supposed to refer to this in 2 Thess. 2. 7, but there is nothing to show that Rolle was thinking of this passage here. Possibly the Latin quoted was derived from some commentator on Paul's Epistles who so interpreted 2 Thess. 2. 7. See Bossuet, *Avertissement aux Protestants*. Œuvres 1. 351-352.

Kynges mete, huerinne byep ech manyere lykinges and alle  
goude smackes. *Ibid.* 112. 22-24.

Hit is al wynd, and metinge, and lyezyngne. *Ibid.* 143. 17-18.

He be-pengþ to þe manne al þet him is nyed. *Ibid.* 152. 19-20.

Yet þou [wost] . . . ine hou uele wyzen he him desgyzeþ.  
*Ibid.* 158. 2-3.<sup>1</sup>

Yblessed byep þo þet rigtuolnesse hiealdeþ oueral, and ine  
alle þinges habbeþ discrecion and mesure wyþ-oute  
misnimyngne. *Ibid.* 160. 17-19.

þet is þe sseld of gold to him þet our Godes loue poleþ  
þet him wrigþ of eche half. *Ibid.* 167. 7-9.

þe dyeuel ouerþraup þe wel stronge of lefthalf be aduersite,  
and þe wel stronge a rigthalf be ydele blisse.  
*Ibid.* 168. 12-14.

þet asayþ his newe knyghtes. *Ibid.* 170. 2.

Nou [h]y leueþ, nou hi misleueþ, nou hi wylleþ, nou hi  
ne wylleþ, nou hi proposit, nou hit is betere.  
*Ibid.* 180. 24-26.

Tuo wel greate viztinges, huer moche uolk is ouercome a  
rigt half and a left half. *Ibid.* 181. 21-23.

Ne onworþe nagt . . . þi uless. *Ibid.* 196. 23-24.

þou sselt y-wyte þet ine tuo maneres is bene amerd.  
*Ibid.* 217. 23-26.

O! . . . huet is uayr chastete kenrede mid brigtnesse.  
*Ibid.* 228. 3-4.

God ssel do come ope his urendes ans ulod of pays.  
*Ibid.* 247. 32-33.<sup>2</sup>

Zette ine þreldom of þe beleaue. *Ibid.* 253. 7.

<sup>1</sup> Job 24. 15?

<sup>2</sup> Isaiah 66. 12?



## APPENDIX VI.

### WORDS AND PHRASES COMMON TO MIDDLE ENGLISH WORKS BEFORE WYCLIF, AND THE AUTHORIZED VERSION.

- Exodus 15. 16. Stille ase stan. *Life of Saint Katherine* 58. 1254.
- Exodus 20. 16. Thou sall noghte bere false wyttnes agaynes  
thi neghteboure. *Rolle's Prose Treatises* 11. 22-23. (Wyclif  
1 has: Thow shalt not speke agens thi neigbore fals witnes.  
Wyclif 2 has: Thou schalt not speke fals witnessyng  
agens thi neigbore.)
- Psalms 39. 7. Min hope . . . is in þe. *Anglia* 7. 315. 67. (Wyclif  
1 has: My substaunce anent thee is. Wyclif 2 has: My  
substaunce is at thee.)
- Psalms 107. 14. Scadewe . . . of deaðe. *Homilies* 1. 131. 12.
- Isaiah 5. 22. Mihti to drinken. *Homilies* 2. 55. 21-22.
- Isaiah 9. 6. His name sal be callid Wonderful,  
Counsellour, . . .  
Prince of pece. *The Myrour of Lewed Men*<sup>1</sup> 417. 347-350.  
(Cf. *The Castle of Love*. 356. 61; 357. 65, where the words  
Wonderful, Prince of Pes, are also used.)
- Hosea 6. 6. Merci and nagt sacrifice. *Ayenbite of Inwyrt* 187. 13-14.
- Matthew 5. 4. Uor hy ssole be confortid.  
*Ayenbite of Inwyrt* 160. 25-26.
- Matthew 1. 12. 6. 9. Oure fader that art in hevene. . . . And  
foryif us oure dettes. *Rel. Ant.* 1. 169.
- Matthew 6. 9. Ure fadir þat hart in hevene. *Rel. Ant.* 1. 22.
- Matthew 6. 12. Uoryef ous oure dettes ase we uoryeueþ  
oure dettours. *Ayenbite of Inwyrt* 113. 18.
- Matthew 11. 29. Finden reste to ȝeure saule.  
*Vices and Virtues* 49. 10-11.
- Lyerneþ of me. *Ayenbite of Inwyrt* 133. 27.

<sup>1</sup> A Sawley Monk's Version of Grosseteste's *Chateau d'Amour*.  
E. E. T. S. '98, App.

- Matthew 19. 21. Yef þou wylt by þarfit, guo and zel al þet  
þou hest, and yef hit þe poure. *Ayenbite of Inwyt* 185. 6-7.
- Matthew 24. 12. Wax cold. *Pricke of Conscience* 110. 4040.
- Matthew 26. 7. An alabaustre boxe of precious oynement.  
*Informacio Alredi* 327. 613-615. (Wyclif has: a box of alabaustre of precious oynement.)
- Matthew 26. 67. Buffeteden him. *Ancren Riwe* 106. 26. (Wyclif has: Smyten hym with buffetis.)
- Matthew 26. 75. þe cok crowe. *Old English Miscellany* 41. 142.
- Matthew 27. 48. Eloy, Eloy, lamazabatani,  
þat was to say, My God, my God,  
Whi has þu forsaken me?  
*Cursor Mundi* 958. 61-63.
- Mark 16. 16. He þat beleueþ and ys baptysed,  
He shal be saued. *Handlyng Synne* 9531-9532.
- Luke 2. 49. Wist ye noht. *English Metrical Homilies* 108. 25.
- Luke 17. 29. It rayned fire fra heven, and brunstane.  
*Pricke of Conscience* 132. 4853.
- Luke 22. 31. Sift . . . as corn. *Cursor Mundi* 15523-24. (Wyclif has: Ridele as whete.)
- Luke 22. 41. A stones kast. *Brunne's Meditations* 10. 307.
- Luke 23. 43. With me in paradyse.  
*Gospel of Nicodemus* 64. 656; 122. 1580.
- John 14. 21. Schal be loued of my fader.  
*Informacio Alredi* 343. 1150.
- John 18. 6. Vellen to þe grounde. *Old English Miscellany*  
42. 188. (Wyclif has: Fellen down on the erthe.)
- Acts 9. 5. A-gaine þe prik. *Cursor Mundi* 19625.
- 1 Corinthians 13. 12. Face to face. *Informacio Alredi* 343. 1147.
- 1 Corinthians 15. 52. Twynklyng of an eige.  
*Anglia* 3. 64. 137; 7. 295. 63; *Pricke of Conscience* 7738, 7948, etc.
- 1 Corinthians 15. 55. Quar es þi stang? *Cursor Mundi* 18115.  
(Wyclif has 'pricke'.)
- Galatians 6. 14. þe wordle . . . is y-crucefied to me, and ich  
to þe wordle. *Ayenbite of Inwyt* 241. 6-7.
- Ephesians 4. 6. On God and fader of alle.  
*Early South-English Legendary* 491. 62.

- Philippians 3. 20. Oure conversacioun is ine hevene. *Ayenbite of Inwyt* 241. 17. (Wyclif has: Oure lyuyng is in heuenes.)
- 2 Timothy 4. 1. þe quike an þe dede. *Rel. Ant.* 1. 23, etc.
- James 1. 26. Ne bridleð nout his tunge. *Ancren Riwe* 74. 16. (Wyclif has: Refreynynge, refreyneth.)
- 1 Peter 2. 11. Vlesliche lustes þet weorreð agean þe soule. *Ancren Riwe* 348. 21-22. (Wyclif substitutes 'desijris,' and 'figten'.)
- Revelation 3. 15. Ich chulle speouwen þe ut. *Ancren Riwe* 400. 26-27. (Wyclif has: Caste thee out.)
- Revelation 6. 16. Fal opon us . . . and hyde us  
 Fra þe face of hym þat syttes in throne,  
 And fra þe wrethe of þe lamb.  
*Pricke of Conscience* 138. 5079-5081.

# INDEX OF BIBLICAL PASSAGES.<sup>1</sup>

A prefixed asterisk indicates that a Passage is not quoted, but that a Reference is given instead.

Genesis	Page	Exodus	Page
1. 3 . . . . .	9	20. 3, 8, 12-17 . . . . .	101
1. 26-27 . . . . .	9	20. 5 . . . . .	85
1. 27 . . . . .	188	20. 7-8, 12, 14-17 . . . . .	208
2. 7 . . . . .	9	20. 7-8, 10, 12-17 . . . . .	10
2. 9 . . . . .	212	20. 11 . . . . .	138
2. 15-18, 21 . . . . .	9	20. 12-17 . . . . .	213
2. 17 . . . . .	40	20. 13-17 . . . . .	11
2. 24 . . . . .	170	21. 33-34 . . . . .	85
3. 5-6, 17-19, 21 . . . . .	9	23. 15 . . . . .	213
3. 6 . . . . .	85	30. 10 . . . . .	241
3. 16-17 . . . . .	26	34. 6 . . . . .	188
3. 17 . . . . .	40	*34. 20 . . . . .	213
3. 19 . . . . .	26, 188	34. 28 . . . . .	11
3. 20 . . . . .	10		
4. 14 . . . . .	231	Leviticus	
6. 3 . . . . .	188	2. 13 . . . . .	85
7. 5, 11-12, 17-18, 23 . . . . .	10	6. 12-13 . . . . .	208
9. 29 . . . . .	10		
12. 1 . . . . .	40	Numbers	
15. 5 . . . . .	10, 26	24. 17 . . . . .	105, 140
16. 8 . . . . .	212		
18. 17 . . . . .	85	Deuteronomy	
19. 22 . . . . .	85	4. 9 . . . . .	188
19. 24, 26 . . . . .	212	4. 24 . . . . .	208
22. 2 . . . . .	40	*4. 28 . . . . .	8
32. 26 . . . . .	231	5. 7, 9, 11-14, 16-21 . . . . .	213
34. 1-2 . . . . .	212	*5. 7, 11-12, 16-21 . . . . .	156
49. 3-4 . . . . .	85	*5. 7, 12, 16-21 . . . . .	101
49. 17 . . . . .	188	5. 11-12, 16-21 . . . . .	208
		*5. 16-21 . . . . .	11
Exodus		6. 4-5 . . . . .	11
3. 13-14 . . . . .	212	8. 3 . . . . .	40
4. 6 . . . . .	85	18. 19 . . . . .	3
14. 22 . . . . .	10	32. 15 . . . . .	85
20. 3, 7-8, 11-17 . . . . .	156		
20. 3, 5, 7-8, 10-11 . . . . .	212		

<sup>1</sup> The index does not include references to passages found in the appendixes. The paraphrases and allusions listed in the appendixes will show that much more of the Bible was embodied in Middle English works than appears from the index.

Deuteronomy	Page	Job	Page
32. 22 . . . . .	188	30. 13-14 . . . . .	87
32. 24, 33 . . . . .	189	30. 19 . . . . .	214
*32. 15, 35 . . . . .	85	31. 1 . . . . .	87
		42. 6 . . . . .	26
Judges		Psalms	
1. 2 . . . . .	85	1. 1 . . . . .	26
1 Samuel		2. 12 . . . . .	11, 40
4. 1 . . . . .	86	4. 6-7 . . . . .	41
2 Samuel		5. 11-12 . . . . .	209
7. 27 . . . . .	86	5. 12 . . . . .	87
22. 10 . . . . .	105	6. 2 . . . . .	156
1 Kings		6. 5 . . . . .	190
17. 12 . . . . .	86	6. 6 . . . . .	41, 214
2 Kings		7. 12 . . . . .	27
6. 16 . . . . .	86	8. 2 . . . . .	11
1 Chronicles		8. 5-6 . . . . .	11
16. 34 . . . . .	40	8. 5 . . . . .	163
2 Chronicles		8. 6-8 . . . . .	87
20. 12, 15 . . . . .	86	9. 13-14 . . . . .	190
Job		*9. 13 . . . . .	156
*1. 1 . . . . .	26	10. 7 . . . . .	214
1. 8 . . . . .	11, 26	10. 13 . . . . .	87
1. 21 . . . . .	26, 189, 213	11. 5 . . . . .	41
*2. 3 . . . . .	11, 26	11. 6 . . . . .	190
2. 4 . . . . .	86	13. 3-4 . . . . .	41
5. 7 . . . . .	11, 189	15. 1, 3-5 . . . . .	41
7. 1 . . . . .	11, 26, 86, 213	17. 8 . . . . .	41
10. 1 . . . . .	11	*18. 9 . . . . .	27, 105
10. 9, 20-22 . . . . .	189	18. 25-26 . . . . .	156, 214
13. 26 . . . . .	189	19. 6 . . . . .	87
14. 1 . . . . .	189, 240	21. 3 . . . . .	190
14. 2 . . . . .	26	22. 6 . . . . .	214
14. 13 . . . . .	190	22. 16 . . . . .	87
14. 19 . . . . .	86	24. 1 . . . . .	12
19. 27 . . . . .	86	24. 7-10 . . . . .	27
20. 16 . . . . .	190	24. 7-8 . . . . .	130
21. 26 . . . . .	190	24. 8 . . . . .	12
24. 19 . . . . .	190	25. 4 . . . . .	170
24. 20 . . . . .	245	25. 7 . . . . .	190
28. 25 . . . . .	86	25. 10, 15 . . . . .	27
29. 16 . . . . .	214	25. 18 . . . . .	87
		26. 4 . . . . .	27
		28. 2 . . . . .	214
		28. 7 . . . . .	87
		31. 1-2, 5 . . . . .	140
		31. 5 . . . . .	147
		31. 19 . . . . .	214
		32. 1 . . . . .	27
		32. 5 . . . . .	214
		32. 8 . . . . .	41

Psalms	Page	Psalms	Page
33. 5 . . . . .	190	74. 13 . . . . .	88
33. 9 . . . . .	156, 190, 241	75. 2 . . . . .	191
33. 22 . . . . .	214	76. 2 . . . . .	43
34. 12-16 . . . . .	41	77. 10 . . . . .	43
36. 3 . . . . .	191	77. 14 . . . . .	140
*36. 7 . . . . .	42	78. 24-25 . . . . .	28
37. 4-5 . . . . .	12	78. 25 . . . . .	241
37. 4 . . . . .	214	80. 5 . . . . .	43
37. 27 . . . . .	12, 27	81. 12 . . . . .	43, 192
38. 5 . . . . .	87	82. 6, 7 . . . . .	192
38. 13 . . . . .	88	84. 4 . . . . .	12
39. 1, 5, 11 . . . . .	214	84. 10 . . . . .	192
39. 1 . . . . .	88	85. 8, 10 . . . . .	43
39. 7 . . . . .	237	86. 15 . . . . .	157
39. 12 . . . . .	191	88. 1-2 . . . . .	5
40. 12 . . . . .	88	89. 14 . . . . .	43
41. 1 . . . . .	214	90. 4, 6, 10, 15 . . . . .	192
42. 3 . . . . .	42	90. 15 . . . . .	88
44. 15 . . . . .	27, 191	91. 7 . . . . .	140
44. 26 . . . . .	27	93. 3-4 . . . . .	28
45. 7 . . . . .	42	94. 19 . . . . .	28
45. 10-11 . . . . .	6	97. 3 . . . . .	12, 192
45. 13 . . . . .	214, 231	98. 1-2 . . . . .	130
46. 1 . . . . .	140	102. 6, 7 . . . . .	88
47. 5 . . . . .	27	102. 27 . . . . .	231
48. 4-6 . . . . .	105	104. 4 . . . . .	140
49. 10 . . . . .	27	104. 10 . . . . .	88
49. 12, 14 . . . . .	191	106. 1 . . . . .	28
50. 3 . . . . .	28	*106. 1, 107. 1 . . . . .	43
50. 4 . . . . .	191	106. 12-13, 24-25, 29 . . . . .	193
51. 1-2, 7, 9-13, 15-17 . . . . .	42	107. 14, 16 . . . . .	12, 28
51. 2 . . . . .	12	107. 16 . . . . .	130
51. 5 . . . . .	191, 231	107. 26 . . . . .	43
51. 7 . . . . .	12, 28	107. 32 . . . . .	147
52. 3, 5 . . . . .	42	111. 10 . . . . .	215
53. 2-3 . . . . .	28	113. 2 . . . . .	5
55. 23 . . . . .	140	115. 3-8 . . . . .	8
58. 10 . . . . .	191	116. 5 . . . . .	29
59. 9 . . . . .	88	116. 12 . . . . .	12
61. 3 . . . . .	42	*118. 1 . . . . .	43
62. 10 . . . . .	42	118. 6 . . . . .	140
63. 1 . . . . .	42	118. 24 . . . . .	12, 29, 130
69. 1, 33 . . . . .	215	*118. 26 . . . . .	130
69. 15 . . . . .	28	119. 8 . . . . .	88
70. 5 . . . . .	12	119. 11 . . . . .	43
71. 1 . . . . .	147	119. 37 . . . . .	88
72. 10 . . . . .	105	*119. 64 . . . . .	193
72. 12 . . . . .	12	119. 66 . . . . .	43
73. 22 . . . . .	43	119. 80 . . . . .	141, 147
73. 23-24 . . . . .	28	119. 85-86 . . . . .	141
74. 11 . . . . .	88	119. 110 . . . . .	29



Psalms	Page	Ecclesiastes	Page
124. 7 . . . . .	29	1. 2, 18 . . . . .	216
126. 6 . . . . .	12	4. 10 . . . . .	89
130. 1-2 . . . . .	29	7. 1 . . . . .	193
132. 11 . . . . .	43	7. 9 . . . . .	13
*135. 15-17 . . . . .	8	7. 13 . . . . .	231
*136. 1 . . . . .	43	7. 18 . . . . .	44
137. 3-4, 6 . . . . .	29	9. 1 . . . . .	193
139. 17 . . . . .	193	9. 8 . . . . .	216
140. 11 . . . . .	88	10. 11 . . . . .	89
141. 2 . . . . .	44, 215	10. 13 . . . . .	216
141. 8 . . . . .	12	10. 16 . . . . .	13, 157
141. 9 . . . . .	29	11. 9 . . . . .	194
143. 2 . . . . .	44	12. 1, 13, 14 . . . . .	194
144. 4 . . . . .	102	12. 13 . . . . .	44
146. 4 . . . . .	44		
146. 8 . . . . .	141	Song of Solomon	
*148. 5 . . . . .	157	1. 2 . . . . .	89
150. 3-5 . . . . .	157	1. 3 . . . . .	209
Proverbs		1. 4, 5 . . . . .	89
2. 19 . . . . .	193	1. 8 . . . . .	89, 90
3. 16 . . . . .	231	2. 2 . . . . .	216
3. 28 . . . . .	215	2. 6 . . . . .	13
4. 23 . . . . .	88	2. 8 . . . . .	29, 90
6. 27 . . . . .	215	2. 10, 13-15 . . . . .	90
8. 31 . . . . .	12	4. 3 . . . . .	232
9. 1 . . . . .	44	4. 6 . . . . .	90
10. 11 . . . . .	157	4. 12 . . . . .	216
10. 19 . . . . .	89	5. 1 . . . . .	209
10. 28 . . . . .	231	6. 10 . . . . .	29
10. 29 . . . . .	13, 29	*8. 3 . . . . .	13
11. 2 . . . . .	89	8. 7 . . . . .	90
11. 14 . . . . .	215		
11. 21 . . . . .	44	Isaiah	
12. 15 . . . . .	215	1. 3 . . . . .	124
13. 3 . . . . .	89	1. 15 . . . . .	90, 216
14. 31 . . . . .	215	1. 16-17 . . . . .	13
16. 32 . . . . .	44, 215	1. 16 . . . . .	29
17. 14, 27 . . . . .	215	2. 10 . . . . .	90
18. 21 . . . . .	89	5. 20 . . . . .	194
22. 15 . . . . .	193	5. 21 . . . . .	44
24. 16 . . . . .	157, 193, 215	5. 22 . . . . .	29
24. 30-31 . . . . .	215	6. 3 . . . . .	5
25. 15 . . . . .	123	6. 5 . . . . .	90
25. 21-22 . . . . .	89	6. 10 . . . . .	44
25. 23 . . . . .	215	9. 6 . . . . .	138
25. 27 . . . . .	209	11. 1-2 . . . . .	30, 105, 131
25. 28 . . . . .	89	11. 1 . . . . .	216
27. 6. . . . .	89	14. 11 . . . . .	194
28. 14 . . . . .	216	14. 18-19 . . . . .	232
29. 18 . . . . .	216	18. 7 . . . . .	90
30. 8 . . . . .	29	24. 2 . . . . .	30

Isaiah	Page	Ezekiel	Page
28. 15 . . . . .	90	18. 23, 32 . . . . .	195
30. 15 . . . . .	90	18. 23 . . . . .	157
30. 26 . . . . .	139, 194	18. 30 . . . . .	45
32. 17 . . . . .	91	*33. 7-9 . . . . .	14
33. 17 . . . . .	216	33. 11 . . . . .	195
38. 15 . . . . .	216	34. 10 . . . . .	195
40. 3 . . . . .	13, *131	35. 6 . . . . .	92
41. 10 . . . . .	8		
43. 26 . . . . .	44	Daniel	
49. 15-16 . . . . .	91	7. 10 . . . . .	195
49. 15 . . . . .	13, 44		
50. 6 . . . . .	163	Hosea	
51. 23 . . . . .	91	2. 14 . . . . .	92
52. 11 . . . . .	44	6. 6 . . . . .	217
53. 5 . . . . .	91	13. 14 . . . . .	14
53. 7 . . . . .	13, 91, 232		
53. 9 . . . . .	163	Joel	
55. 7 . . . . .	30	1. 7 . . . . .	92
56. 4-5 . . . . .	6	2. 10 . . . . .	78
56. 10 . . . . .	45	2. 30-31 . . . . .	195
58. 6 . . . . .	30	2. 31 . . . . .	170
58. 9 . . . . .	45	2. 32 . . . . .	209
61. 3 . . . . .	216	3. 2, 12 . . . . .	195
61. 7 . . . . .	91	3. 15 . . . . .	78
*64. 4 . . . . .	8		
64. 7 . . . . .	91	Amos	
65. 13 . . . . .	91	3. 8 . . . . .	92
65. 24 . . . . .	45		
66. 18 . . . . .	195	Micah	
		6. 8 . . . . .	93
Jeremiah			
6. 26 . . . . .	91	Nahum	
9. 21 . . . . .	217	3. 5 . . . . .	93
15. 17 . . . . .	91		
17. 5 . . . . .	30, 45	Zechariah	
51. 34 . . . . .	157	1. 3 . . . . .	30
		8. 2 . . . . .	93
Lamentations		14. 5 . . . . .	196
1. 2 . . . . .	91	14. 5 . . . . .	30
1. 3 . . . . .	195		
1. 12 . . . . .	13, 239	Malachi	
2. 19 . . . . .	91	1. 6 . . . . .	14
3. 26-28, 30 . . . . .	91, 92	3. 1 . . . . .	170
3. 41 . . . . .	217	4. 2 . . . . .	30
3. 51, 65 . . . . .	92	4. 6 . . . . .	196
4. 5 . . . . .	232		
4. 19 . . . . .	92	Tobit	
		3. 22 . . . . .	93
Ezekiel		4. 8, 18 . . . . .	217
3. 17-19 . . . . .	13, 14	12. 8 . . . . .	217
4. 6 . . . . .	195		

Judith		Page	Matthew		Page
10. 3	.	93	*4. 4	.	45
Wisdom			*4. 9	.	139
2. 1	.	196	4. 8, 9	.	139
2. 24	.	30	4. 10	.	209
5. 8-11	.	196	4. 17	.	*14, 45
11. 20	.	217	5. 3-9	.	218-219
Ecclesiasticus			5. 3	.	14
1. 23	.	93	5. 7, 8	.	158
2. 1	.	45	5. 7	.	15, 45
3. 30	.	14, 30, 157	5. 8	.	45
4. 3	.	217	5. 11	.	141
5. 7	.	217	5. 17	.	172
7. 36	.	196	5. 24, 25	.	45
8. 17	.	217	5. 28	.	219
9. 13	.	196	5. 34-35, 37	.	46
10. 11	.	196	5. 34-36, 45	.	219
10. 13	.	232	5. 39-41, 42	.	46
12. 16	.	158	5. 44	.	94
13. 1	.	158	6. 2, 5	.	46
13. 20	.	163	6. 2	.	94
18. 7	.	217	6. 3-4, 6, 9-13	.	219-220
18. 32	.	93	*6. 5, 16	.	94
24. 21	.	209	6. 6	.	46
28. 17	.	123	6. 9-13	.	2, 15, 30, 31, 53, 54, 55, 56, 137, 235, 241
28. 25	.	217	6. 9	.	15
30. 23	.	30	6. 12	.	15, 94
31. 1, 13	.	93	6. 13	.	94
32. 10	.	45	6. 14	.	15
34. 7	.	158	6. 16	.	46
34. 10	.	93	6. 21	.	46, 232
35. 17	.	93	6. 22-23, 33	.	220
41. 1	.	196	6. 24	.	15, 197
Matthew			6. 33	.	46
1. 18-25	.	106	7. 2	.	15, *31, 155
1. 19-21, 24-25	.	124	7. 3, 6, 8, 12	.	220-221
2. 1-12	.	106-108	7. 6	.	15
2. 1-5, 8-12	.	170-172	7. 7	.	237
2. 2-5, 8, 11-12	.	60	7. 12	.	15, 232
2. 13-18	.	108-109	7. 13	.	172
3. 2, *3	.	14	7. 15-16	.	94
3. 3	.	131	7. 18, 20	.	141
3. 4	.	30	8. 1-3	.	61
3. 12	.	218	8. 1-12	.	172-173
*3. 16-17	.	14	8. 20	.	94
3. 17	.	14	8. 23-27	.	61, 173-174
4. 1-3, 10-11	.	60	8. 25	.	221
4. 1	.	93	8. 31	.	94
4. 3	.	218	8. 34	.	33, 34
			9. 2	.	232
			9. 6	.	131

Matthew	Page	Matthew	Page
9. 9-13 . . . . .	147-148	19. 16-21 . . . . .	47
9. 13 . . . . .	31	*19. 18-19 . . . . .	158
9. 20-22 . . . . .	141	19. 19 . . . . .	47, 209, *222
9. 27 . . . . .	61	19. 21 . . . . .	47, 142, 222
10. 7, 9-10 . . . . .	141	19. 23 . . . . .	47
10. 8 . . . . .	197	19. 24 . . . . .	102
10. 16 . . . . .	31, 46	19. 27 . . . . .	94
10. 18-19 . . . . .	148	19. 28 . . . . .	198
10. 22 . . . . .	221	19. 29 . . . . .	16, 32, 244
10. 23 . . . . .	142	20. 1-16 . . . . .	61-62
11. 2-10 . . . . .	174	20. 16 . . . . .	16, 62
11. 7-9 . . . . .	175	20. 21-22 . . . . .	222
11. 10 . . . . .	31	21. 1-4, 6-9 . . . . .	16
11. 11 . . . . .	31, 94, 142	21. 1-3, 6-9 . . . . .	32-33
11. 21 . . . . .	197	21. 9, 12-13 . . . . .	62
11. 25 . . . . .	221	21. 9 . . . . .	5, 131
11. 28-30 . . . . .	46	21. 22 . . . . .	222
11. 29 . . . . .	31, 46, 221	22. 4, 12 . . . . .	33
11. 30 . . . . .	139	22. 13 . . . . .	62, 198
12. 32, 34, 36, { 47-48, 50} . . . . .	221	*22. 14 . . . . .	16
12. 34 . . . . .	46	*22. 29 . . . . .	222
12. 36 . . . . .	94, 197	22. 37-39 . . . . .	16-17
12. 38-39, 41-45 . . . . .	31-32	*22. 37 . . . . .	16
12. 45 . . . . .	32	*22. 39 . . . . .	47, 209
*13. 3-8 . . . . .	15	23. 12 . . . . .	7
13. 8, 44 . . . . .	221	24. 3-5, 7, 12 . . . . .	198
13. 24-30 . . . . .	175-176	*24. 7 . . . . .	176
*13. 25, 27 . . . . .	201	*24. 13 . . . . .	47
13. 30 . . . . .	61	24. 21, 22 . . . . .	198
13. 31 . . . . .	64	24. 27, 29, 31 . . . . .	199
13. 43 . . . . .	47, 197	24. 42 . . . . .	201
13. 49. 25+32 . . . . .	197	24. 43 . . . . .	17, 222
13. 49 . . . . .	232	25. 10, 12, 13, 21, { 34, 40, 41-43} . . . . .	222-223
14. 23 . . . . .	47, 209	25. 21 . . . . .	17, 48
15. 8 . . . . .	209	25. 34 . . . . .	33
15. 14 . . . . .	4	25. 34-46 . . . . .	199-201
16. 13-19 . . . . .	148-149	25. 34, 41, 46 . . . . .	233
16. 16-18 . . . . .	47	25. 41 . . . . .	17, 33, 48, 95, 223
16. 18 . . . . .	61, 149	*26. 6-11 . . . . .	142
16. 19 . . . . .	197	26. 14, 15 . . . . .	64
16. 21 . . . . .	163	26. 21 . . . . .	63, 149
16. 24 . . . . .	15, *32, 47, 142	26. 21-28 . . . . .	163
16. 27 . . . . .	16, 221	26. 24 . . . . .	63
17. 5 . . . . .	47	26. 25 . . . . .	63, 64
18. 3 . . . . .	198	26. 30 . . . . .	64
18. 19 . . . . .	222	26. 31 . . . . .	142
19. 6 . . . . .	94	*26. 34 . . . . .	58
19. 11-12 . . . . .	6	26. 35 . . . . .	63
19. 12 . . . . .	47, 232	26. 35, 36 . . . . .	65
		26. 38 . . . . .	65, 164

Matthew	Page	Mark	Page
26. 38, 39 . . . . .	95	9. 44, 46, 48 . . . . .	201
26. 39 . . . . .	48, 65	*10. 17-21, 25 . . . . .	48
26. 39-43 . . . . .	164	*10. 25 . . . . .	102
26. 40-41 . . . . .	65	*10. 29-30 . . . . .	34, 17
26. 41 . . . . .	95, 164	*10. 48 . . . . .	62
26. 42 . . . . .	65	*11. 1-7 . . . . .	17
26. 44-47 . . . . .	164	*11. 9-10 . . . . .	5
26. 45-47 . . . . .	66	*11. 9 . . . . .	133
26. 47, 49-50 . . . . .	66	11. 26 . . . . .	223
26. 55 . . . . .	67	*12. 30-31 . . . . .	17
26. 56 . . . . .	95	*12. 31 . . . . .	223
26. 56-58 . . . . .	67	12. 42-43 . . . . .	223
26. 57-63 . . . . .	68	*13. 11 . . . . .	149
26. 65-66 . . . . .	71	13. 13 . . . . .	*48, 223
26. 67-68 . . . . .	69, 164	13. 25, 27 . . . . .	201
26. 72 . . . . .	70	14. 3-7 . . . . .	142
26. 75 . . . . .	48, 70	14. 6 . . . . .	233
27. 15-17, 21-22, 24-25 . . . . .	131-132	*14. 18-19, 34 . . . . .	166
27. 27-29 . . . . .	132	*14. 18 . . . . .	149
27. 28-30 . . . . .	74, 164-165	14. 19, 21 . . . . .	63
27. 32, 34-35, 38-42 . . . . .	165	14. 26-30 . . . . .	64
27. 37 . . . . .	131	*14. 27 . . . . .	142
27. 40 . . . . .	165	*14. 30 . . . . .	58
27. 41-42 . . . . .	77	14. 32-34 . . . . .	65
27. 42 . . . . .	131	*14. 36-38 . . . . .	166
27. 45 . . . . .	78	14. 36 . . . . .	65, *166
27. 46 . . . . .	95, 165	14. 37-38 . . . . .	65
27. 48 . . . . .	131	*14. 38 . . . . .	95, 166
27. 51 . . . . .	78	*14. 41-43, 45 . . . . .	166
27. 51-52 . . . . .	132, 211	14. 41-42 . . . . .	66
27. 54 . . . . .	78, *165	14. 48-49 . . . . .	67
27. 57-58 . . . . .	133	14. 51 . . . . .	67
27. 57-66 . . . . .	79	14. 51-52, 55-61 . . . . .	68
*27. 59 . . . . .	142	*14. 65 . . . . .	166
27. 59-60 . . . . .	165	14. 66 . . . . .	69
28. 2, 5-7 . . . . .	133	14. 67, 72 . . . . .	70
28. 9-10 . . . . .	233	*15. 6-13 . . . . .	133
28. 20 . . . . .	17	15. 12-13, 15 . . . . .	166
Mark		15. 17-18 . . . . .	74
*1. 2, 6 . . . . .	33	*15. 21, 23-24, 27, 29-30 . . . . .	166
*1. 3 . . . . .	17, 133	*15. 26 . . . . .	133
1. 4-8 . . . . .	176	15. 30 . . . . .	77
1. 10-11 . . . . .	17	15. 31 . . . . .	95
*2. 5 . . . . .	233	15. 33 . . . . .	78
*2. 9 . . . . .	133	15. 33, 38 . . . . .	133
*2. 14-17 . . . . .	149	*15. 34 . . . . .	95
*3. 29 . . . . .	223	15. 38 . . . . .	78
*4. 3-8, 11 . . . . .	17	15. 39 . . . . .	78, *133, 166
*4. 22 . . . . .	201	15. 42-46 . . . . .	79
*4. 24 . . . . .	17, 33	15. 46 . . . . .	142
*5. 25-29 . . . . .	142	16. 6-7 . . . . .	133
6. 17-28 . . . . .	176-178	16. 16 . . . . .	158
*8. 34 . . . . .	17, 33-34, 48, 142	16. 19 . . . . .	166

Luke	Page	Luke	Page
1. 8-9, 11-14 . . . . .	34	*8. 22 . . . . .	223
1. 8, 11-14, 16-17, } . . . . .	124-126	*8. 43 . . . . .	144
21-22, 41, 57-64, } . . . . .		*9. 2-3 . . . . .	144
68, 76-77 . . . . .		*9. 23 . . . . .	18, 36, 49, 144
1. 8-23, 26-36, 38-79 . . . . .	109-116	9. 62 . . . . .	*49, 224
1. 26, 28-36-44, } . . . . .	126-128	*10. 3 . . . . .	36
48, 51-56 . . . . .		10. 5-6, 16 . . . . .	49
1. 28 . . . . .	5, 48, 57, 95, 236	*10. 21 . . . . .	224
1. 31, 34 . . . . .	17	*10. 27 . . . . .	18
1. 31-35, 38 . . . . .	34-35	10. 30 . . . . .	36
1. 37 . . . . .	201	10. 30-35 . . . . .	18
1. 38 . . . . .	6, 48	10. 41-42 . . . . .	95
1. 42 . . . . .	17	10. 42 . . . . .	36
1. 48 . . . . .	6, 48	*11. 2 . . . . .	19
1. 52 . . . . .	18	*11. 2-4 . . . . .	2, 19, 36, 53-56
1. 68, 79 . . . . .	166	*11. 4 . . . . .	19, 95
2. 1, 3-5, 7-12 . . . . .	128-129	*11. 9 . . . . .	237
2. 1-14 . . . . .	116-117	11. 28 . . . . .	19
2. 1-16, 19 . . . . .	178-179	*11. 31 . . . . .	36
2. 8-11 . . . . .	35	11. 41 . . . . .	19
2. 14 . . . . .	48	*12. 11 . . . . .	149
2. 15-21 . . . . .	117-118	12. 34 . . . . .	233
2. 22-40 . . . . .	118-120	12. 37 . . . . .	95
2. 22, 25-26, 28, 34-40 . . . . .	179-180	*12. 39 . . . . .	19, 224
2. 26, 28-30 . . . . .	180-181	12. 49 . . . . .	*19, 36, 96, 209
2. 34 . . . . .	181	14. 11 . . . . .	*7, 201
2. 40 . . . . .	120	14. 12-14 . . . . .	49
2. 41-52 . . . . .	120-121, 181-182	14. 26 . . . . .	244
*3. 4 . . . . .	18	14. 33 . . . . .	36, 149
*3. 17 . . . . .	223	15. 3-7 . . . . .	19
*3. 22 . . . . .	18	15. 7 . . . . .	158, 224
*4. 3 . . . . .	223	15. 7, 10 . . . . .	144
*4. 4 . . . . .	48	*16. 13 . . . . .	19, 201
*5. 27-31 . . . . .	149	16. 19-31 . . . . .	158-160
*5. 32 . . . . .	35	16. 23-24 . . . . .	202
6. 12 . . . . .	95	17. 10 . . . . .	96
*6. 21 . . . . .	18	17. 14 . . . . .	36
6. 24, 25, 32, 34-35 . . . . .	48-49	17. 26-30 . . . . .	202
*6. 27 . . . . .	95	17. 32 . . . . .	224
*6. 31, 41, 45 . . . . .	223	18. 10-14 . . . . .	160-161
6. 36 . . . . .	49, 223	18. 13 . . . . .	49, 224
6. 37 . . . . .	95, *155	*18. 14 . . . . .	7, 202
6. 38 . . . . .	*18, 35	*18. 18-22 . . . . .	49
6. 45 . . . . .	49	*18. 20 . . . . .	161
*7. 27 . . . . .	35	*18. 25 . . . . .	49, 102
*7. 28 . . . . .	35, 142	*18. 38-39 . . . . .	63
7. 36-50 . . . . .	182-183	*19. 29-35 . . . . .	19
7. 37-38, 50 . . . . .	35	19. 46 . . . . .	224
7. 37-48 . . . . .	142-144	21. 10 . . . . .	183
*7. 44 . . . . .	95	21. 18 . . . . .	8, 202
8. 5-9, 11 . . . . .	18	21. 19 . . . . .	19, 36
8. 13, 17 . . . . .	201		



Luke	Page	John	Page
21. 25 . . . . .	183	3. 16 . . . . .	49, 168
21. 25-27 . . . . .	202	4. 14, 24 . . . . .	224
21. 27-28, 30-31, 33 . . . . .	183-184	5. 8, 12 . . . . .	135
21. 34 . . . . .	224	5. 22-23 . . . . .	203
22. 8, 14-15 . . . . .	166	5. 29 . . . . .	49-50
22. 31-32 . . . . .	96	6. 51 . . . . .	20
22. 34 . . . . .	58	6. 51, 54, 55 . . . . .	224
22. 41 . . . . .	65, 167	6. 53, 55 . . . . .	37
22. 42-44 . . . . .	65	6. 55-58 . . . . .	242
22. 44 . . . . .	167, 233	8. 11, 44 . . . . .	96
22. 48 . . . . .	66	8. 47 . . . . .	50
22. 52-54 . . . . .	67	9. 31 . . . . .	20
22. 56 . . . . .	69-70	10. 16 . . . . .	203
22. 57, 60 . . . . .	70	11. 5 . . . . .	233
22. 61-62 . . . . .	70	11. 7 . . . . .	96
22. 62 . . . . .	49	12. 2-3 . . . . .	233
22. 64 . . . . .	69	*12. 3-5, 7-8 . . . . .	145
22. 54 . . . . .	67	*12. 13 . . . . .	135
23. 1-3 . . . . .	71-72	12. 31 . . . . .	50
23. 1-2, 7-8, 11-12 . . . . .	167	12. 47 . . . . .	20
23. 4 . . . . .	134	13. 2-8 . . . . .	168
23. 15-16, 22 . . . . .	167	*13. 18 . . . . .	168
23. 18 . . . . .	211	13. 21 . . . . .	63, *150
*23. 26 . . . . .	167	13. 22, 26 . . . . .	63
23. 34 . . . . .	76, 134, 167	13. 27, 30 . . . . .	64
23. 38-45 . . . . .	134	13. 34 . . . . .	20
23. 42 . . . . .	233	13. 34-35 . . . . .	168
23. 43 . . . . .	134	13. 35 . . . . .	96
23. 44-45 . . . . .	78	*13. 38 . . . . .	58
23. 46 . . . . .	59, 78, 145, 168	14. 1+16. 13 . . . . .	37
23. 46-48 . . . . .	135	14. 2 . . . . .	203, 210
23. 50-53 . . . . .	79	14. 6 . . . . .	20
*23. 53 . . . . .	145	14. 14 . . . . .	224
24. 26 . . . . .	96	14. 15, 18-19 . . . . .	168
24. 36-43 . . . . .	82-83	14. 21 . . . . .	233
24. 49-53 . . . . .	83	14. 23 . . . . .	50
24. 52-53 . . . . .	84	14. 27 . . . . .	96
John		15. 3, 5, 13 . . . . .	225
1. 1 . . . . .	104	15. 10 . . . . .	168
1. 3 . . . . .	139, 203	15. 12 . . . . .	20, *168
1. 9 . . . . .	36, 49	15. 18 . . . . .	168
1. 14 . . . . .	224, 233	16. 6 . . . . .	168
1. 19-23 . . . . .	36	16. 7 . . . . .	96
1-19-28 . . . . .	184-185	16. 20, 22 . . . . .	169
1. 23 . . . . .	135	16. 22 . . . . .	169
1. 29 . . . . .	20, 134, 137, 144, 185	16. 33 . . . . .	96, 169, 225
*1. 32 . . . . .	20	17. 3 . . . . .	20
1. 33 . . . . .	36	17. 11-12 . . . . .	169
2. 1-11 . . . . .	185-186	18. 1 . . . . .	169
2. 25 . . . . .	161	18. 4-8 . . . . .	66
		18. 10-12, 15 . . . . .	67

John	Page	Acts	Page
18. 16-18 . . . . .	68	12. 1-19 . . . . .	152-154
18. 17, 19-23 . . . . .	69	13. 22 . . . . .	96
18. 26 . . . . .	70		
18. 29-31, 33-40 . . . . .	72-73	Romans	
18. 31, 33-34, 36-38 . . . . .	135-136	*2. 6 . . . . .	22, 225
*18. 38 . . . . .	136	2. 12 . . . . .	203
19. 1 . . . . .	73	2. 27 . . . . .	225
19. 2-3 . . . . .	74	5. 3 . . . . .	244
19. 2-16 . . . . .	74-76	6. 5 . . . . .	97
19. 5 . . . . .	234	6. 11 . . . . .	22
19. 7 . . . . .	169	6. 19 . . . . .	37
19. 12 . . . . .	136	7. 18 . . . . .	97
19. 15 . . . . .	169	8. 32 . . . . .	22
19. 17-18 . . . . .	76	8. 35, 38 . . . . .	225
19. 18 . . . . .	136	8. 35, 38, 39 . . . . .	22
19. 19 . . . . .	122	9. 5 . . . . .	97
*19. 19-20 . . . . .	136	12. 4-5 . . . . .	225
19. 19-22 . . . . .	77-78	12. 16 . . . . .	37
19. 23-24 . . . . .	76-77	12. 19 . . . . .	37, 50, 97
19. 26 . . . . .	103	*12. 20 . . . . .	97
19. 26-27 . . . . .	169	13. 9 . . . . .	50. *161, 225
19. 26, 34 . . . . .	234	13. 12 . . . . .	37
19. 28-29 . . . . .	211	14. 17 . . . . .	50
19. 30 . . . . .	136, 169		
19. 31-35 . . . . .	78-79	I Corinthians	
19. 34 . . . . .	136, 211	1. 31 . . . . .	234
19. 38-42 . . . . .	79-80	2. 9 . . . . .	8, 37, 204, 225
19. 39 . . . . .	96	3. 8 . . . . .	84
*19. 40 . . . . .	145	3. 11, 17-18 . . . . .	50
20. 11-17 . . . . .	80-82	6. 10 . . . . .	50
20. 19, 22 . . . . .	20	6. 18 . . . . .	6
20. 22-23 . . . . .	83	7. 2 . . . . .	225
20. 24-28 . . . . .	145	7. 8-9 . . . . .	226
20. 28-29 . . . . .	139	7. 14 . . . . .	1
20. 29 . . . . .	50, 187, 225	7. 34 . . . . .	234
		10. 13 . . . . .	97, 226
Acts		*11. 24-25 . . . . .	169
1. 7 . . . . .	203	11. 24-26 . . . . .	242-243
1. 10-11 . . . . .	83-84	11. 28 . . . . .	37
1. 11 . . . . .	37, 203	11. 29 . . . . .	243
2. 1-8 . . . . .	84	11. 31 . . . . .	22, 50, 97
2. 1-8, 12-19, 34-35, } 37-38, 41-42, 45 }	20-21	12. 8-11 . . . . .	22
4. 32 . . . . .	96	12. 12 . . . . .	204
4. 32, 34-35 . . . . .	21	13. 1, 3 . . . . .	97
6. 3, 5, 8-15; 7. 52, 54-60 . . . . .	150-151	13. 1-8 . . . . .	161-162
7. 32 . . . . .	152	13. 2-3 . . . . .	226
7. 56 . . . . .	145, 225	13. 4 . . . . .	84
*8. 32 . . . . .	22	13. 2-3, 11-12 . . . . .	226
9. 3-6 . . . . .	145	13. 12 . . . . .	234
*10. 42 . . . . .	22	15. 30 . . . . .	236, 240

1 Corinthians	Page	1 Thessalonians	Page
15. 33 . . . . .	226	4. 3-4 . . . . .	51
15. 46 . . . . .	210	4. 4 . . . . .	237
		4. 16-17 . . . . .	204
		5. 2 . . . . .	51
2 Corinthians			
1. 18 . . . . .	226		
4. 8, 10 . . . . .	97	1 Timothy	
5. 6-8 . . . . .	210	1. 5 . . . . .	98, 234
5. 10 . . . . .	22	2. 8, 9-10 . . . . .	227
6. 2 . . . . .	22	3. 2 . . . . .	227
9. 6 . . . . .	22, 38	4. 8 . . . . .	98
9. 7 . . . . .	226	6. 7, 10 . . . . .	228
10. 17 . . . . .	234	6. 15 . . . . .	23
11. 2 . . . . .	51	6. 16 . . . . .	84
12. 10 . . . . .	240		
		2 Timothy	
Galatians		2. 5, 12, 17 . . . . .	98
1. 10 . . . . .	226	4. 1 . . . . .	23, 204
2. 20 . . . . .	23, 97		
4. 11 . . . . .	51	Titus	
5. 14 . . . . .	51, 227	2. 11-13 . . . . .	51
5. 17 . . . . .	38, 51	2. 12 . . . . .	38
6. 7 . . . . .	23, 38, 84		
6. 14 . . . . .	23, 97, 227	Hebrews	
		2. 4 . . . . .	228
Ephesians		*2. 7, 9 . . . . .	169
3. 17 . . . . .	227	4. 13 . . . . .	98
4. 5 . . . . .	154	*10. 30 . . . . .	38, 52
4. 5-6 . . . . .	146	11. 6 . . . . .	24
*4. 22, 24 . . . . .	38	12. 4, 11 . . . . .	99
4. 27 . . . . .	227	12. 7-8 . . . . .	24
5. 25 . . . . .	98	12. 14 . . . . .	52
6. 11, 13-17 . . . . .	227	12. 29 . . . . .	24, *210
6. 12-13, 16-17 . . . . .	23	13. 14 . . . . .	99, 204
6. 16 . . . . .	245		
6. 16-17 . . . . .	38	James	
		1. 2 . . . . .	99
Philippians		1. 5, 6 . . . . .	228
1. 23 . . . . .	23, 204	1. 8 . . . . .	39
2. 7 . . . . .	23	1. 12 . . . . .	99
2. 8 . . . . .	23, 51, 98	1. 14, 17 . . . . .	39
3. 19 . . . . .	38, 51, 162	1. 17 . . . . .	234
3. 19-20 . . . . .	227	1. 26-27 . . . . .	99
3. 20 . . . . .	23, 38	*2. 8 . . . . .	52
3. 21 . . . . .	51	2. 13 . . . . .	52, 99, 228
4. 7 . . . . .	227	2. 17 . . . . .	52
		4. 3, 4, 9, 17 . . . . .	228
Colossians		4. 4 . . . . .	39, 205
2. 9 . . . . .	210	4. 6 . . . . .	24, 52
3. 3-4 . . . . .	98	4. 7 . . . . .	24, 99
3. 9-10 . . . . .	38	5. 16 . . . . .	39, 52, 228
3. 17 . . . . .	51		



## ERRATA

- Page 2, l. 7 from top,—after Rel. Ant. *insert*:—1.
- " 18, l. 9 from top,—for igledeð *read* igledede. *Add the footnote*:—  
Ed. igledeð.
- " 19, l. 18 from top,—for hune *read* hu ne.
- " 21, l. 11 from top,—for purh *read* þurh.
- " 28, l. 2 from bottom,—for þestarnesse *read* þesternesne.
- " 35, bottom line,—for 115 *read* 145.
- " 44, footnote,—for Revel. *read* Rev.
- " 53, l. 2 from bottom,—after Rel. Ant. *insert*:—1.
- " 58, bottom line *for* Matthew 26. 34 *read* Luke 22. 34.
- " 62, footnote 2,—after For *insert*:—a.
- " 82, l. 16 from bottom,—for non þer *read* nouþer.
- " 83, ll. 4-5 from top,—for holi-gostes *read* Holi Gostes. *Add the footnote*:—Ed. holigostes.
- " 86, l. 9 from bottom,—for Iob *read* Job.
- " 99, l. 7 from bottom,—for vlewliche *read* vlesliche.
- " 106, l. 18 from top,—for Yyaye *read* Ysaye.
- " 106, l. 6 from bottom,—for iwris *read* iwis.
- " 108, l. 10 from bottom,—for ichabbe *read* ic habbe. *Add the footnote*:—Ed. ichabbe.
- " 109, l. 9 from top,—for cure *read* oure.
- " 111, l. 11 from top,—for iwris *read* iwis.
- " 112, l. 10 from top, to þi cosine *add the footnote*:—Ed. þicosine.
- " 112, l. 11 from top,—for asone *read* a sone. *Add the footnote*:—  
Ed. asone.
- " 113, l. 5 from top,—for alþing *read* al þing. *Add the footnote*:—  
Ed. alþing.
- " 114, l. 6 from top,—for neiþebors *read* neizgebors.
- " 114, l. 9 from bottom,—for oueral *read* ouer al. *Add the footnote*:—Ed. oueral.
- " 115, l. 5 from bottom,—for bi fore *read* bifore. *Add the footnote*:—Ed. bi fore.
- " 118, l. 4 from bottom,—for holigost *read* Holi Gost. *Add the footnote*:—Ed. holigost.
- " 121, l. 9 from top,—for al so *read* also.
- " 125, l. 12 from top,—for holigostes *read* Holigostes. *Add the footnote*:—Ed. holigostes.
- " 125, l. 8 from bottom,—for daih *read* saih.
- " 131, l. 10 from top,—for doune *read* dowue.
- " 132, l. 14 from bottom,—for heind *read* heuid.
- " 134, l. 8 from bottom,—for forto *read* for to. *Add the footnote*:—  
Ed. forto.
- " 139, top line,—for seuesyþe *read* seue syþe.
- " 141, footnote,—omit Ed.
- " 215, l. 12 from top,—for yolk *read* uolk.
- " 217, l. 11 from top,—for þeþ *read* heþ.
- " 237,—*Add*:—1 Corinthians 15. 32. A twynklyng of an eize. In a pistel, etc. 295. 63.

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BEFORE 1350

BY

MARY W. SMYTH, PH.D.

A Thesis presented to the Faculty of the Graduate School of Yale  
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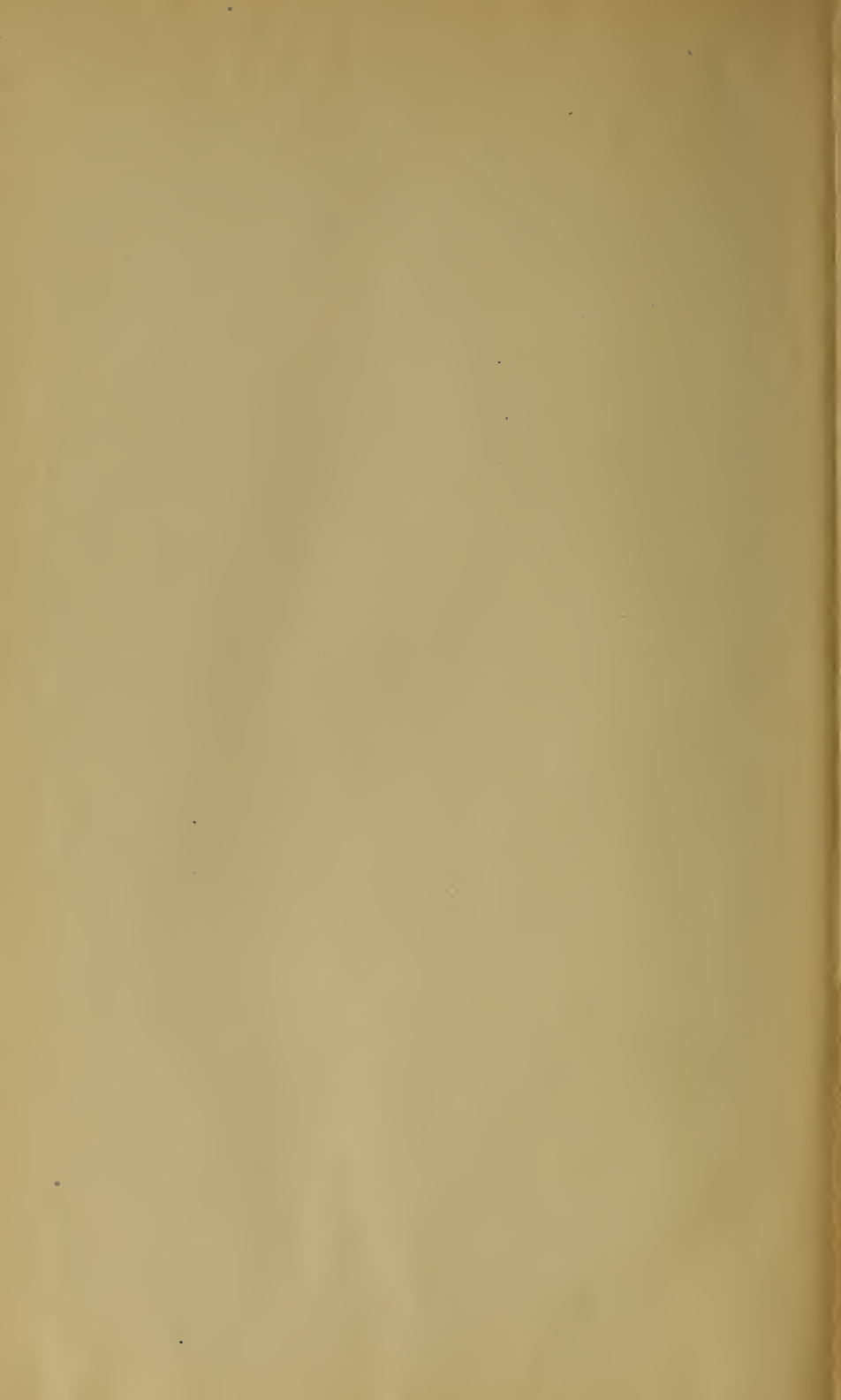
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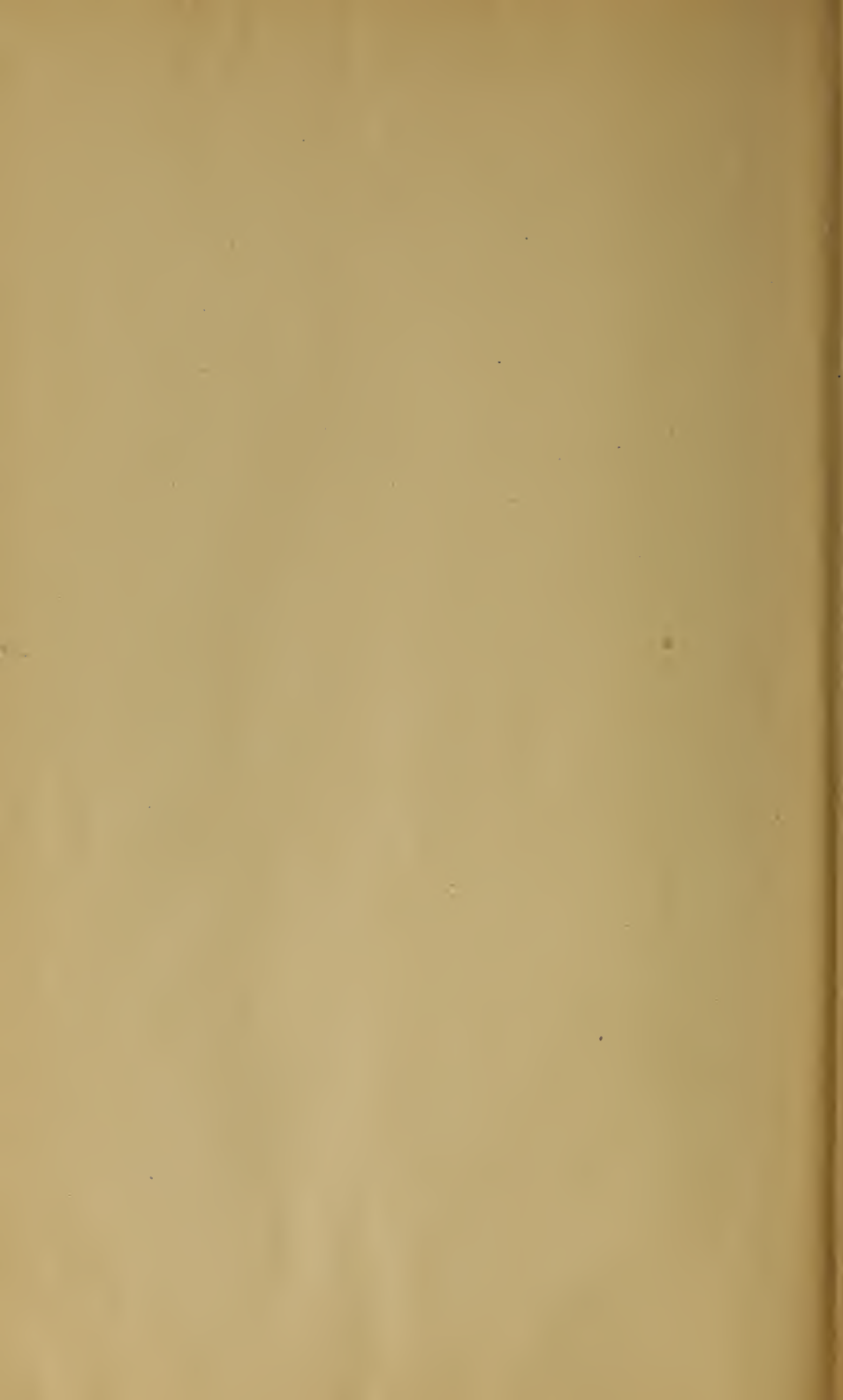
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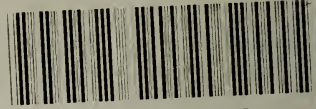








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